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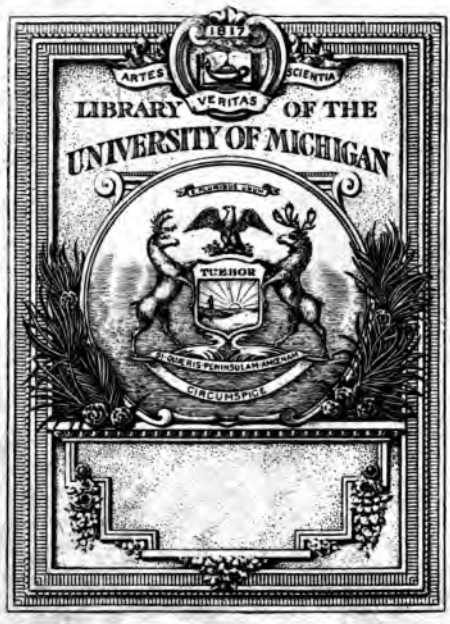
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MENTAL TRAVELS IN IMAGINED LANDS

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MENTAL TRAVELS

IN

IMAGINED LANDS.

BY

HENRY WRIGHT.

LONDON:
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1878.

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PREFACE.

THE age of geographical discovery is nearly over. The round world has been traversed, and all its continents laid bare.

But are there not regions yet to come within the ken of humanity more beautiful and more beneficial to know than any hitherto found?

Is the Land of Social Unity yet explored? or is a true chart of the Ocean of Life yet drawn?

It was to learn, if possible, more of these, to approach them nearer, but, at the same time, not to lose sight of our work-a-day world, I set forth.

Those who would condemn as chimerical, and those who would adopt as reality, what I have described, would be equally in the wrong. The gist thereof is a Speculative Hope.

H. W.

May 1878.

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MENTAL TRAVELS IN IMAGINED LANDS.

CHAPTER I.

LABOURLAND.

AFTER various wanderings through many countries, I turned my steps to the far-famed Labourland. Of this country I had heard curiously contradictory reports from people professing acquaintance with it. By one it would be described as the very centre of all that is good and beneficial to mankind; by another as a land of unceasing misery, whose inhabitants lived without pleasure and died without regret; while a third would say it was all very well to stay in for a while, merely as a visitor, but certainly most undesirable as a place of permanent residence.

Actuated by a desire to learn which of these reports was nearest the truth, I set out on my journey.

Having last resided in the country of Inertia, on reaching Labourland I at once noticed a marked contrast in the habits of the people. In Inertia, activity

of any kind is looked upon as injurious to health and happiness; in Labourland, the inhabitants, or Labourers, as they style themselves, are unceasingly active, for the most part employed in roaming over their country in a nomadic manner. This they call "getting on." This restlessness, I learned, is considered needful, by the majority of the Labourers, to their continued good health and happiness.

Whatever the truth may be as regards this—and it is not without dispute even amongst themselves—migration is continually going on from one part of the country to another. Especially is there a movement towards the higher latitudes, called the Fortuna Mountains, a vast range dividing Labourland from Fortuneland. Indeed, to the latter country not a few Labourers, as they advance in years, emigrate; the climate, it is said, being much milder, and in every way more suitable to people beginning to require repose than the keener air and perpetual bustle of Labourland. Others again, however, assert that this idea is a popular fallacy; that with proper allowances in the habits of life for the advance of age, the air of Labourland is more conducive to longevity than that of Fortuneland, which, although milder, is also more relaxing, thereby working as much harm to the human body as a colder atmosphere, especially to those not native to it.

The Labourers, for the most part, travel in companies, sometimes composed of hundreds, and even

thousands, and at other times only of two or three people. These bands have each one or more recognised leaders, or masters, as they are commonly called, whose authority, however, is by no means absolute, obedience being entirely guided by mutual necessities and convenience, and severable by either party at will.

As I have always thought, in visiting strange countries, that the most interesting objects of study are the manners and customs of the inhabitants, and not merely a notice of the architectural or natural beauties of the land, I requested permission of the master of a company to join it for a time.

Although readily receiving his consent, I quickly found that knowledge of the Labourers would have to be gained more by observation than conversation; for except at short intervals of rest, which only occurred once or twice a day, it was not easy to get a word from my companions, each one being so eagerly engaged in pressing forward on the march, lest he should not keep pace with his fellows. Over the ground we now traversed it required, indeed, no little energy and determination to make progress; for we had commenced the ascent of the Fortuna Mountains, which this company had determined if possible to cross, in order to visit, if not settle in, Fortuneland.

As there is, strangely enough, notwithstanding the continual intercourse carried on between the two countries, no highroad to Fortuneland from Labour-

land, travelling is exceedingly difficult. My companions, besides the ordinary strength which has to be used in mountain climbing, were required to prepare temporary roads, in order to make the journey practicable for the women, children, and baggage; though, truth to tell, the women were in many instances not behind the men in taking a share of the toils of the ascent.

To myself, after a sojourn in Inertia, by which I had become accustomed, like its inhabitants, to look upon every molehill as a mountain, the precipitous way we were now slowly and painfully ascending began to look more and more impassable. To my companions, however, difficulties seemed only to give a zest to their endeavours; to overcome one obstacle meant, not a signal to rest, but to proceed to the attack of greater; and there was always a hearty emulation going on amongst them as to who should work the hardest and longest, and "get on" the most quickly.

This is a strange people, thought I, to leave so pleasant and peaceful a country, as Labourland in our journey through it had appeared to be, for these difficult and dangerous mountains. Why should they not have been content to wander about in the lower regions, where travelling is attended with some comfort and little toil; and where, moreover, they would not have been too tired to cultivate those lighter tastes and arts which were now almost wholly

neglected by them, but which do so much to make life agreeable, both to the possessors and their neighbours? Certainly the air on the mountains was very bracing, and that alone, I suspect, supported the Labourers, and enabled them to work with the untiring energy they so continually displayed. Not a few, however, did succumb to a too great strain, and although no one went back voluntarily, many were obliged to do so. Such were pitied, but never envied, at having thus to return to a more placid, if less adventurous life. It was painful to see the sad despairing looks of these men, as they began to fall behind in the upward march, and finally commenced descending the hills up which they had so laboriously climbed. Indeed, it was no uncommon sight to behold one of these poor creatures rush on death, rather than bear the unhappiness of having to turn his back upon Fortuneland.

With diminished numbers, but unabated energy, we continued the ascent. "Every man for himself" was now the cry. The masters, to whom some obedience had at first been shown, were now wholly unnoticed, every one taking up what was called an "independent position," and working away as seemed most beneficial to himself. Of course, they were too sensible not to combine in the work of getting on when mutually advantageous; when their united stock of strength could effect greater advances on the way than individual labour was capable of achieving.

These joint enterprises were, occasionally, I noticed, turned to bad account by some designing member of the community. For instance, we arrived at a deep rent in the mountains, which, although avoidable by a detour of no great extent, it was proposed by one of the company that we should throw a bridge across. After some persuasion, part of our band agreed to join in this undertaking, and, with considerable labour, succeeded. No sooner was it completed than the original promoter of the work crossed over, and while his co-workers were collecting their goods and chattels preparatory to following, he coolly detached his end of the bridge from the side, the consequence being that the whole structure disappeared into the abyss, leaving, as may be imagined, the people on the other side in much distress and wrath at seeing the trick which at once destroyed the fruits of their toil. For this offence I expected to see the perpetrator soundly punished; but I was quite mistaken. By some he was applauded, by others envied; and it was only those he had duped who expressed any anger towards him. Yet even these people seemed compelled to a secret admiration of his cleverness, as it was called. Also, as by this move he had put a considerable distance between himself and his dupes, their rage was not likely to do him any harm, and before they again met, it had time to cool down and the event to be forgotten.

It may seem as if this trick was without adequate

motive, and done from sheer love of hoaxing. But this was by no means the case. For, as I have before hinted, it was a mark of great distinction among the Labourers to be able to keep in the van; in fact, it was their only patent of nobility. They alone were held in estimation who managed to outstrip their fellows in the march. Consequently, it will be seen that our clever friend gained no inconsiderable advantage in the way of *prestige;* and as it was a too prevalent maxim with the Labourers that "the end justified the means," he was thought little the worse for securing the lead by thus taking in his neighbours.

Just as the summits of the mountains began to look less hopelessly distant than they had so long appeared, we were overtaken by a terrible and destructive tempest, called, in Labourland, the "Panic Storm," which rages with peculiar violence over the high ground we were now upon. Unfortunately, part of our company happened to be encamped, for the time, close to a deep mountain lake, probably caused by some bygone volcanic action, and called the Bankrupcian Pool. So fierce was the gust of the storm, that, into this lake, not a few of those nearest its edge were precipitated, and only one or two managed, by extraordinary exertions, to get out again. The rest were all drowned.

Already some of the more adventurous of the company had reached the summit of the mountains,

although they risked their necks in the attempt, by climbing up the face of a huge pile of rocks, almost perpendicular, called the Speculation Precipices. On these a false step meant destruction, as the bones of many an unfortunate traveller, lying far below, who had made the attempt and failed, could testify.

At last, by one route and another, all who survived of the company gained the top of the mountains, and Fortuneland lay before us.

Here we sold off the various implements of labour, which we had used in forcing our passage, to traders who reimported them into Labourland. With the proceeds we purchased passports, small circular pieces of gold, without which we were assured it was not safe to travel in Fortuneland; but, possessed with which, every attention and courtesy would be shown us by the inhabitants.

CHAPTER II.

FORTUNELAND.

DULY provided, therefore, with the needful passports, we recommenced our journey by a good broad road, gently descending, into Fortuneland.

At this stage in our wanderings a curious circumstance was noticeable among the Labourers. Some of those who had been most bold and venturesome in the ascent of the mountains, who never lost their heads on the most uncertain and precarious footholds, were now quite unable to keep steadily on their feet; but were ever and again making false steps, and tumbling about in the most grotesque and undignified manner, much to the amusement of onlookers. I could only account for this behaviour by supposing that long-continued hard work had displaced their centre of gravity; and, consequently, when the strain was taken off their muscles, they became "top-heavy." This top-heaviness was further exaggerated by the way in which many of the party carried their newly-acquired passports, that is, strung together in massive chains, and fastened round the top of the head. Of course, every

one has noticed how a heavy weight, borne thus, makes the bearer stagger, especially when unaccustomed to the burden. The object, in carrying the passports in this manner, was that they might be seen by every one, and, thereby, to reap the full benefit we were promised in their possession. A useless precaution, however, for most of the people with whom we came in contact were not backward in asking for the production of the passports, when in any doubt of our having them. With some of our band, I noticed also, that the effect of placing so much metal near the brain produced that form of incipient insanity commonly called having the "head turned" —which leads its victims to commit all sorts of foolish actions, and become imbued with all manner of absurd notions, without, however, being positively insane. Though, with others, I joined in the laugh at the foibles of these people, yet I confess that, at the same time, I felt really sorry to see so many formerly admirable and skilful men now becoming objects of ridicule, losing all the dignity which their immense determination and pluck had given them in the eyes of those who had seen them forcing a way over the Fortuna Mountains.

On reaching the county of Indolenceshire, one of the first the traveller passes through on entering Fortuneland by way of Labourland, we said good-bye to many of our comrades, who had decided to take up their abode there. And, assuredly, it seemed

just the spot for those who had toiled so vigorously as my comrades to repose in. Vegetation was rich and plentiful; sweet scents perfumed the dreamy midsummer air; a luxuriant foliage offered its shade from a too glaring sun; and everything spoke of rest and peace for the dwellers in such a clime; while the passports secured, from obliging neighbours, all the needs and luxuries of life without exertion to the new residents.

But, I may as well say here, that this proved to be a fallacious idea of the place. It was, really, as unhealthy for strangers to live in as are those tropical countries of which travellers tell us, where even the very luxuriousness of nature, at first so inviting, contains that which is most injurious to the health of men not born to the soil. I heard afterwards that our settlers nearly all became ill with "Ennui fever," a plague which continually lurks about Indolenceshire, and, those who did not die of it, were obliged to leave the country-side before they could regain health.

We soon began to find that the usefulness of the passports had not been overstated. No one now thought of travelling on foot. We had only to show our passports and the people of the country provided us with the means of luxurious and easy conveyance, and, also, put before us the best viands obtainable whenever we chose to call for them; so that our journey came to be like a royal progress, such was the deference and attention paid us.

An incident occurred which plainly showed us, however, how completely we were dependent on these little gold pieces, and not on our own merits (as at times our entertainers, in a spirit of flattery, half hinted) for this good treatment.

One of our company, who had always been somewhat reckless in his conduct—he was one of those who had risked his neck by climbing the Speculation Precipices—having been taken by one of our new friends—of whom we had always now a number dancing attendance—to look at a very deep opening in the earth, said to contain vast stores of gold, unfortunately dropped his passports into it while leaning over the edge to see what could be seen. As there was, as yet, no way of getting to the bottom of this chasm, it was, therefore, impossible to regain the lost treasure. His friend did his best to console the poor fellow, by telling him that, as soon as means were found to reach the bottom, he would not only get his original passports back again; but also have a share of the gold which, there was no doubt, lay hidden in the depths? But as at present nothing whatever was being done by any one to secure this, though it was much talked about—which indeed had been the cause of our companion's unfortunate visit—this was but cold comfort for him. The next occasion on which passports were asked for, our hero of the chasm had, of course, none to produce. On discovering this, the man who made

the demand—although before he had been civility itself—now became very insolent and harsh, calling our friend robber, swindler, embezzler, and many other hard names, and finally had him locked up in jail.

In due course the prisoner was brought before a magistrate, charged with travelling in Fortuneland without passports, and, after having been severely lectured from the bench, was condemned to surrender all his property, and betake himself back to his own country again without delay.

Another of our party, whom I had noticed, on the Fortuna Mountains, as having much difficulty in keeping up with the others, and who had only managed with some help to reach Fortuneland, was so foolish, in the exuberance of his feelings at the kind treatment he now received, as to make presents, to his new friends, of his passports until he had none left. He, in turn, soon found himself in trouble, and was brought before the authorities charged with the same offence as his former companion. As, however, he had no doubt, when his friends to whom he had given his passports heard of his trouble, they would come forward and return some to help him out of his predicament, he was not much alarmed. What was his surprise when, having told his story to the magistrate, saying to whom he had given his passports, and the magistrate, having summoned these people before him, they one and all declared they

knew nothing of the prisoner; some of them adding that the sooner the latter was sent out of the country the better, for, as they suspected from his pitching such stories, he must surely be a rogue and vagabond? Accordingly he was found guilty, and banished with all speed to his native land.

These incidents were, it need not be said, a warning to the rest of us not to be deceived by the apparent friendliness of the people among whom we lived into throwing away our passports as useless, as we might indeed very easily have been beguiled into doing, so eager appeared every one to receive and entertain us.

Those of our company who still kept to the road had, as their goal, the capital of Fortuneland, the great and gay city of Pleasureton.

Our arrival there was the signal for the final dispersion of the band which had so long held together.

As had been the case ever since we set foot in Fortuneland, we were received in the most kindly manner by the citizens—after, of course, due examination of our passports.

From merely separating, my companions soon became completely estranged, and would pass each other with the faintest nod of recognition, or with none at all. I found out that this was owing to the whole population of Pleasureton being divided into grades or castes. These, again, were very often subdivided into "sets" and "cliques," and, except in matters which absolutely require the co-operation of all the

inhabitants, such as the protection of the country and the affairs of government, it was held to be an offence of the gravest kind for members of one grade to have any intercourse with those of another. Hence, if it so happened that our late travellers chanced to get into different grades, all friendship with their old companions must cease, in accordance with the above-mentioned custom. It may be supposed that, however strongly this rule might have impressed itself on those born under it, to strangers it would have appeared too absurd, or at least unnecessary, if not also absolutely mischievous to the common weal of the country, to permit of their submitting to be guided by it. And so at first the Labourers thought; only by degrees did they fall in with its requirements. For a time, they, as the phrase went, "mixed with all classes of society." Gradually, however, the desire to stand well in the esteem of their neighbours made each strive to gain admission into what were considered the best grades. This, naturally, led to antagonism and envy, so that, before long, the Labourers began to draw the line more distinctly, and to observe the custom more strictly, than even those born and brought up under it.

Curiously enough, it was the women who, for the most part, had the arranging of the grades, and who now guided, up the social heights, those by whom they had formerly been conducted, through so much difficulty and danger, over the Fortuna Mountains.

For not being now occupied by domestic work, having the passports to secure every service with, they spent the time, which the men devoted to amusements more congenial, in caballing and intriguing in order to gain admission into the various grades, and in generally proving the truth of a well-known proverbial couplet?

One unfortunate result of this "caste" system in social affairs, was, that it produced, not seldom, much unhappiness among the young people of Pleasureton. Before arriving at an age to properly comprehend the importance of these social distinctions, they would sometimes fall in love with members of other grades. As marriage, under such circumstances, was rendered almost impossible by the heavy social punishment attendant on the breaking of the ordained regulations, few had the courage to follow their inclinations, and hence much misery resulted from blighted hopes and affections. Again, as there was in each grade only a small stock to select from, it had come to pass that marriages were not brought about solely by mutual affinities so much as by less natural means; people did not first fall in love and consummate their happiness by marriage, but the marriage was "arranged," as it was called, often by a third party, and the falling in love was left to follow or not as chance would have it. This was not the invariable mode of proceeding, but common enough nevertheless.

On one subject there was, I must confess, perfect

unanimity of sentiment among all grades of citizens, viz., in their unflinching loyalty to King Fashion, the semi-autocratic ruler of Fortuneland. His decrees were never for a moment disputed, although very often of an extremely stupid and meaningless nature. For instance, during my stay at Pleasureton, he issued a mandate that no boots or shoes were to be worn of more than a certain specified size. As, unfortunately, this size was too small for about half the population, the consequence was that every second person you met walked lame, or unnaturally at least. Yet not a murmur against the King did I hear. Every one seemed to consider it a happiness to suffer in carrying out His Majesty's commands. Fortunately, his laws were not like those of the Medes and Persians, but the very reverse, for they were replaced or altered many times every year. Perhaps this was the way he managed to retain the allegiance of his subjects, who might always be hoping that the next change would be for the better? It was a question of great concern to the Labourers to discover some kinship with the people among whom they had come to live. Long, long ago, Fortuneland and Labourland had been united in one kingdom, under the famous Adamite dynasty. The conditions under which it was then governed had, in course of time, however, become impracticable. The upshot was that a great division of the empire took place; several kingdoms were set up,

but these in turn all became merged into the two countries of which I am writing.

It was not, then, without reason that the Labourers hoped to discover some relationship with their new countrymen. A learned body of men devoted themselves to giving assistance in the search, and, considering the length of time through which the genealogies had to be traced, their efforts were remarkably successful. The only case of failure I heard of, was that of an old gentleman of rather churlish disposition, who, when he went to these savants for information respecting his forefathers, having left his passports locked up at home, on being asked to produce them, according to the invariable custom before any business or pleasure can be proceeded with, declined to take the trouble to go back to his house for any such purpose. Whereupon the professors assured him that it was quite impossible to find out anything about his ancestors without an examination of the passports, and that, indeed, it depended on their being in proper order whether he had any ancestors at all? In vain the old gentleman argued against this, showing how absurd it was to connect two things which could not possibly have any bearing the one on the other. The genealogists remained unmoved in their determination not to proceed without the production of the passports. This so incensed the old gentleman that he departed in a huff, declaring the whole affair to be a "piece of humbug."

It was not long before I noticed a change come over the appearance of the Labourers. They began to lose the swarthy complexions and bright, healthy looks, by which they had at first been distinguishable from the citizens of Pleasureton. Formerly ill-health was almost unknown: now, sickness in various forms attacked them; and even those who did keep in good health were always imagining themselves the victims of some disease, and therefore were little less unhappy than those who really suffered.

One of the causes of this ill-health, and the consequent discovery that life was not so pleasant in Fortuneland as they had expected it to be, was, as I have mentioned before, that they had entirely neglected to acquire any knowledge of employments, or cultivated any tastes, which were foreign and unnecessary to the work to which they had formerly been devoted so assiduously and unceasingly. This having ended, they had nothing in the way of employment to fall back upon to pass the time, and keep their minds from an unhealthy vacuity. For although, on our first arrival at Pleasureton, the mere enjoyments of the place for a while kept them employed, yet these soon began to pall; and as most of the occupations which King Fashion permitted in his dominions required a training and education of which the Labourers were quite ignorant, and for the most part had become too old to set about learning, they

were unable to find interest in the affairs which made life at Pleasureton endurable and moderately happy. As might be expected, the more vigorous-minded amongst the Labourers were not content to dawdle away their time and suffer in health by a prolonged stay in the city. They longed for an active life; and some of the younger men, with the addition of a few kindred spirits from Fortuneland, organised a party for a journey into Fameland.

Fameland is separated from Fortuneland by a wild tract of country called the Endeavour Wastes, and, beyond that again, by the Oblivion Ocean, a broad and stormy sea so dangerous to navigate that hardly one attempt in a hundred to cross it is successful. This is owing to the terrible cyclones which, ever and again, sweep over it, and by which the stoutest vessels are sent to the bottom. These storms are known as the Fresh Events Gales. Also, this ocean abounds in shoals and sunken rocks, on which many unfortunate vessels perish. Of all the ships launched on this sea, only three have been known to ride out the Fresh Events Gales; these are the "Genius," the "Benefactor," and the "Scourge." But the difficulties of a journey to Fameland by no means begin with the Oblivion Ocean; for the Endeavour Wastes are peopled by wandering tribes, called the Criticonians, who mercilessly attack any travellers they come across, as much, apparently, from mere love of fighting and doing mischief as for

the sake of plunder, because, after slaying, they are often known to leave the property of their victims untouched. From the descriptions of Fameland left on record by the few travellers who have been able to reach it, it would appear to be no very desirable place to get to after all, except to those fond of an adventurous life. It is infested by wild beasts of the most savage nature, which, so far, it has been found impossible to exterminate, and against which the inhabitants have to be continually on guard. Even when unable to inflict bodily harm, the continual howling in which some of these beasts indulge is enough to destroy all rest, and almost drive a man to madness,—indeed, the latter result is not unknown. One animal, in particular, is described as being beyond all others most obnoxious in this respect. It is called the "Carper," a kind of jackal, and, like most of that species, more to be detested for its bark than its bite. The climate is also very severe, owing to the great height of the country above the sea level. It is exposed to keen winds, which, while they harden the strong constitutions, destroy the weak. The death-rate among the infant population is exceedingly high, a sufficient proof that the conditions of life there are not too favourable.

Never having been to Fameland, I am unable to guarantee the accuracy of the above accounts of the country. Perhaps, for reasons of their own, the narrators may have drawn a somewhat too gloomy pic-

ture by putting in all the shades and leaving out the lights. Of one thing, however, I am certain, that the difficulties of the journey thither have not been overdrawn. If it is asked, what then could be sufficient inducement to make people brave so many dangers, and even so many chances of death, in order to reach Fameland? I can only reply by conjecturing that it is owing to the same innate restlessness formerly shown by the Labourers, which had in time carried them into Fortuneland, and which can only be appeased by continual occupation, regardless, apparently, in great measure, of the whither and wherefore.

As I did not accompany the party which now set out on this journey, I am unable to relate the adventures they met with. But, indeed, it was not long before many of its members were back again in Fortuneland, disgusted with their attempt, which had proved difficult beyond all calculation. Most of the poor fellows had severe wounds, received in combat with the Criticonians, who had not failed to hover round the party and harass them in every possible way all the time they remained on the Endeavour Wastes. Their passports, which in Fortuneland were so potent, and on which they had relied for advancing them in their adventure, had proved, after the first few days' journey, quite useless. True, one or two isolated bands of the Criticonians had allowed the travellers to pass un-

molested on their showing the passports; but these intervals of rest were usually followed by still fiercer attacks from more irreconcilable foes before they had proceeded many miles forward.

Probably, another cause helped to defeat the attainment of their journey's end, viz., through their stay in Pleasureton having so destroyed their old energies that they failed to overcome difficulties, now, at which formerly they would have laughed. Those of the party who did persevere, and at last succeeded in fighting their way across the Endeavour Wastes, were, I afterwards heard, nearly all lost in attempting the voyage over the Oblivion Ocean.

Thus, by one circumstance or another, I became parted from nearly all my old travelling companions. Not caring to become a naturalised subject of King Fashion, I shortly bade farewell to Pleasureton and Fortuneland—not sorry to have visited them, although, it may be, disappointed of much of the happiness I had expected to find there.

CHAPTER III.

NOMUNNIBURGH.

THIS time I set out alone. My intention was to visit Nomunniburgh, an independent town situated in Idealand, which, I had heard, was very curious and interesting, as it possessed laws and customs differing considerably from those of any other State. There was no difficulty about getting there. The means of locomotion in Idealand being, it is well known, of the best description. I had only to secure a seat in the Imagination Railway Company's express, and, quick as thought, I was at the gates of the city.

Here, however, a hindrance presented itself. Before I could be admitted into the city my passport was demanded. Being provided with an ample supply of those which had proved so useful in Fortuneland, I accordingly presented one now. Imagine my surprise when it was returned by the officer at the gate, who said that it was not in order, and would not gain admission into the city. Also, I noticed, that the man regarded me with evident suspicion, as if he thought I was a con-

spirator or vagabond come to disturb the peace —in fact, just acting the reverse of the way I had always been received when the passports were shown in Fortuneland.

Here was a misfortune. I had so long looked on the golden passports as an "open sesame," that I knew not what to do, or what others could possibly be found more efficacious.

While thus perplexed, I was accosted by an old gentleman who was passing into the city, and who, seeing my troubled look, stopped to inquire the cause. I told him my story, how I had come a long journey in order to visit Nomunniburgh, and that now I should have to return as wise as before, the gatekeepers refusing admission owing to my passports not being in order,—although I had been assured in Fortuneland that the ones I carried would ensure a cordial reception in any civilised community all over the world.

The old gentleman asked to be allowed to look at the passports, and having done so, returned them, saying, "They are indeed powerful, but, as you see, cannot gain you admittance into Nomunniburgh. Something much more simple will suit your turn better. You only require to give in a written declaration that you will be obedient to the laws of the city while you reside in it, and I have no doubt you will be admitted at once. But first I should recommend you to leave behind the golden passports,

as they are utterly useless here, and, as you have seen, make you to be regarded with suspicion. For, to be plain with you, we have always found visitors to our city with these golden passports about them, to be of a turbulent character, and least amenable to our laws."

Accordingly, I followed this advice, though with reluctance so far as throwing away the passports was concerned, and having made the requisite declaration, I was at once admitted within the gates.

The old gentleman, who still remained by my side, now invited me in the most kindly manner to his house; at the same time mentioning that he was a Senator of Nomunniburgh, and might, therefore, be able to give some assistance in gaining a knowledge of the laws and customs of the city. At this unexpected kindness I was exceedingly pleased, and I at once conceived a more favourable idea of the people of Nomunniburgh than had been the case after my first reception. Thanking my new friend most cordially, the invitation was accepted.

Having need of some slight additions to my wardrobe, I entered a shop on our way to the Senator's house, and, selecting what I wanted, asked the price. The shopman did not seem to comprehend the question, and the Senator here interposed, saying no payment was expected—that, in fact, no money was used in the city.

I was, as may be supposed, utterly surprised at

hearing this. "But how," said I, "do you get people to work if you use no money, and how do you prevent idle people living on the industrious? Why, for instance, should that shopman *give* me what must have cost him much labour to make, and for which I have made him no return whatever, except, it may be, empty thanks?"

By the time I had finished these exclamations we had reached my host's house. Having been introduced to his wife and family, we sat down to a meal, cooked and served up by the lady members of the household. For, although living in a very good house, and occupying the distinguished position of senator, my friend seemed to have no servitors about him. After our meal was over, I was not long in repeating my questions as to how the shopkeeper could be remunerated, and, in fact, how business could be carried on at all without money.

"First," said the Senator, "I must give you some account of why we abolished the use of money, and, then, how we do without using it.

"Many years ago it was felt by the people of that day that the use of money, while it had with it many advantages, was, at the same time, accompanied by not a few evils, some even going so far as to assert that it was the 'root of all evil.'

"One thing, however, was plainly seen, viz., that money was the cause of one of our fundamental maxims of morals being continually broken. That

maxim is, 'that the bad can under no circumstances be good,' or, in other words, that in no case is it allowable 'to do evil that good may come.' But, as a great part of happiness depended on the possession of money, or at least most people held firmly to this idea, it followed that the making of money was the chief object of life with the majority. This led, by an easily understood process, to the adoption of means to secure this end more or less inconsistent with the above-mentioned law, so that, in time, it was found that, very often, some of the least scrupulous made the most money; and, although, in the long-run, honesty would usually prosper best, yet immoral adroitness often appeared to present such an easy short-cut to wealth as to be irresistible. Again, it was seen that the necessity of making money, while it stimulated some of the faculties to an unhealthy degree, left others disused and unexercised to an equally injurious extent. General intelligence was sacrificed to an over-astuteness, having for its sole aim the getting of money from one man's pocket into that of another. It was also noticed that very often there was an impression that, once money was secured in sufficient quantity to keep the possessor in all the luxuries and necessities of life, every kind of labour might be thrown aside; amusement only was followed, and the consequence was a total rusting of all the nobler faculties, which occupation alone can bring to perfection.

"But, on the other hand, while the use of money was the cause of much crime and misery, and all the evils which I need not mention, as you well know them, it was also the great incentive with most men to work. For, although no one would deny that, in the abstract, work was its own reward, and that, man cannot be long healthy or happy without it, nevertheless, as a matter of fact, few people, it was thought, would work for the mere pleasure or profit of working, with anything like the vigour they apply when money is the reward of their labours.

"The question, then, for the citizens to decide was, whether the advantages or disadvantages of the use of money preponderated?

"The debates on the subject were long and ardent. The city was divided into two parties. On one side were the Millionairists, who contended that money could not be done without; arguing that it was the cement which kept society from going to pieces; that from the earliest times its use had been, in some form or other, universal; that the wealthiest nations were the greatest benefactors to mankind at large, because their love of trading, *i.e.*, their love of making money, caused them to manufacture the best and most improved articles wherewith to add to the comforts and happiness of mankind, and to distribute them all over the world, as it was directly to their interest to do so. Further, also, that the more com-

mercial a nation was, it became the more peaceable and civilised, for its greatest good much depended upon being on terms of amity with the whole world; with numerous other well-grounded and sensible arguments.

"On the other side was the party which desired the abolition of the use of money. They were called the Futurists. Their theory was, that, although money was necessary to regulate the intercourse between men when in a state of semi-savagedom, and regardless of anything beyond each his own interests, when, in fact, pure selfishness was the only rule of life, yet that now, when people were beginning to make some show of disinterestedness, at any rate, and to care for each other; when rulers and governments professed to rule and govern for the good of their subjects, and not merely for their own pleasure and aggrandisement; when, in short, the precept to 'love one another' was professed, if not always practised, it was time to make some change in a system of intercourse between men which they, the Futurists, argued was the great stumbling-block to the progress of the world to that which all would admit, theoretically, to be its highest social attainment, viz., *that the greatest unselfishness should produce the greatest happiness.* This, it was urged, was impossible so long as money was used, because, in by far the majority of cases, the former prevented the latter result. It was

notorious that many of those who would diffuse, by their unselfish disposition, the greatest happiness amongst others, were unable, though possessing this very attribute, to indulge it. So long as money was regarded as the plainest road to contentment, by the mass of the people, it was thereby setting a premium on selfishness, and erecting an insuperable barrier to any real advance of mankind towards unselfishness. How could a man be unselfish when almost his very existence, and a great part of his happiness, depended on the exercise of the selfish faculties?

"'For, although,' said the Futurists, 'commerce, whereby men make money, is a mutual benefit, the beneficial part might still be preserved even were no money used, while the chicanery and get-all-you-can-from-your-neighbour spirit, with which it is very often carried on, would be done away with.'

"As to the incentive to work, which the non-use of money would take away, it was not altogether a good, as discoverable in many painful ways by society. But the requisite incentive to work, the Futurists said, could be supplied by other means,—such as fitting education, the natural desire of man to excel, and the increase, by all possible means, of a general appreciation of *that which is best for mankind.* And this—so it was asserted—was plainly capable of demonstration, to be work.

"The controversy between the two parties went on for years. Every argument for and against

was brought forward, considered, and reconsidered. Gradually the Futurists gained ground. The younger generation, which felt more of the discomforts and fewer of the benefits of the old system, and, with the natural restlessness of youth were, at any rate, not indisposed to change, became Futurists to a man. As a consequence, the latter were, in time, able to carry the day, and a law was passed abolishing the use of money.

"Such a vast change as this could not, of course, happen without much disturbance and difficulty. It took a generation before the new law was accepted without reserve, and the absence of money acquiesced in and considered as a matter of course; or, as the enthusiastic supporters of the Futurists wrote, 'before the people rose to the appreciation of the new and glorious life of happiness with which they had been endowed.' The laws which were enacted in order to keep the balance, which the abolition of money had destroyed, were principally these: Every man was to have an occupation, and to work at it so many hours per day, as decided to be in accordance with its more or less arduous nature. The minimum for manual labour was eight hours, while for brain-work the minimum was five hours per day. This law only applied to five days in the week. One month's leisure per annum was allowed, which could be taken at any time or times that might be desired, or left to accumulate for any number of years. That

in case of ill-health, or on attaining the age of sixty, work was no longer to be compulsory, but left entirely to the discretion of the citizen. In complying with these laws, most of the citizens continued at their former trades and avocations, only some of the younger men, who had been forced into occupations they did not care about, leaving them for others more congenial.* Business now became a gigantic system of giving. You want clothes; go to the tailor, and he gives them to you; but you do not try to secure as large a stock as you can lay hands on, because you know you can go back for more whenever requisite. The same with all other requirements; there is no object in securing more of anything than you really need, because everything is always at your command."

"But," said I, "the competition in trade when money is in use, is most healthy in urging every one to turn out the most improved and best articles. How do you provide this needful stimulus when you do not use money?"

"That stimulus," replied the Senator, "our legislators left to nature to provide. They conjectured, and rightly enough, that the natural instinct of men

* Those who had no occupation, the Senator afterwards explained, were not compelled, however, to enter on one—only their children, born under the new law, had to do so. Thus, what is, perhaps, the most cherished right of property, was fully respected for those who, from their habits of life, would have felt its loss; while all its other rights sank so much in value, under the new system of life and thought, as to be almost worthless.

to excel each other would, in time, create quite as powerful an incentive to improve as money had formerly been. In business, then, here, he is accounted the 'wealthiest' man who, if a manufacturer, can produce most, and of the best sort of its kind, or, if a tradesman, give away most. Given a community of men, and the inevitable and natural result is that, whatever may be the nature of their work, whether constructive or destructive, whether good or bad, mischievous or wholesome, a competition will spring up as to who shall perform the greatest deeds, no matter what. In Nomunniburgh it was not with the idea of quenching or stifling this competition, and reducing all to a dead level of uninteresting equality, but of directing this natural instinct of man to the noblest and best ends, that this new system of trading was introduced.

"By this natural law due attention to improvement and advance of every kind is guaranteed, while a premium is set thereby on disinterestedness and the benefiting of others. He who was formerly the most selfish must now become the most liberal, if he would retain the same position he formerly held. Of course there are in Nomunniburgh lazy people, much as in other countries, who only work because necessity, or, as here, the law compels them. These are the people who make up the 'lower orders' of the citizens, working their regulation hours per day and no more.

"But your remark," continued the Senator, "narrows competition to very confined limits. The most arduous competition, I take it, even in other countries, is not for wealth, or by those engaged in commerce. There is the competition of the artist, the author, and the statesman, for instance, all striving to excel their contemporaries in the excellence of their several achievements. You will not tell me that, even in the most money-grubbing country, with these and such-like men, wealth is, as a rule, the object for which they exert themselves. None but a narrow and base mind would think so. They work for fame and glory; they work to satisfy a craving which is found in every man who is really a man, from a desire to rise from what he is at the commencement of his life to something higher. The wish to die rich is only one, and one of the least noble, of all these desires. Now, we have only changed the competition, in our markets, from who shall make the most money to who shall make the most and best articles. But reducing competition to trading alone, I doubt, even in trade itself, whether, beyond a certain point, it is the mere love of money which urges men to carry on extensive businesses, often when the actual necessity to do so is over, but rather an innate ambition to distance their fellow-men."

"When all," I asked, "are equally at liberty to choose any employment they like, without regard to the possibility of what in other countries would be

called 'making a living out of it,' is there not a universal adoption of certain agreeable kinds of labour, to the neglect of equally useful but less desirable sorts?"

"This," replied the Senator, "gives us no trouble; for when the adventitious factor, money, and the distinctions of work into higher and lower grades, according to its greater or less remunerativeness, which its use brings with it, is done away with, the whole question of labour is put on a different basis. The professional man no longer regards as of a lower order the tradesman, nor the tradesman the manual labourer. Each one of these has as good a house as the other, as good food, and is equal in all the privileges, benefits, and rights of citizenship. One is best in his generation with his hands, another with his head; and so long as both honestly obey the work laws, each is equally well off, and with equal chances of being happy. Of course, naturally, each class of workers consorts most with their fellow-citizens of the same guild of labour; but there is no envy or jealousy of one another from a feeling that one is 'better off' than the other. Thus there is no social objection to any employment a man may choose.

"But then comes the question, you will say, whether there will be any considerable number, in an entirely educated community such as ours, who will prefer manual labour to brain-work; and, hence, there would arise a difficulty which

the hard necessity of 'money-making' could alone regulate?

"This also arranges itself. For, especially when men are young, before their reflective powers have reached maturity, it is found that a large proportion greatly prefer physical to mental labour, other things being equal. You see this proved even in countries where money is used, by the way in which young people undertake various kinds of physical toil for the mere pleasure of it. I should like to know how many of those who gain their living as clerks would not rather be engaged in some handicraft, were its respectability and profitableness ensured as it is in Nomunniburgh? It is a wise proviso of nature that men when young should be disposed to exert their bodies more than their brains, and thereby bring the former to greater perfection. With us, then, a great part of our citizens enter first upon some manual employment, and later in life on more intellectual pursuits, as it happens that their brain 'evolves.' This is one cause which has, perhaps, made us the stalwart and healthy race of people you see us to be. For, along with the absence of care from having to contend neither with poverty nor riches—for both are, at times, detrimental to physical growth—we by this process acquire the physique of what you would call the 'working-man,' with the education and refinement of the 'upper classes.' In my youth I was a joiner, and afterwards an architect; and, unless I am led

away by a too great partiality for our mode of life, I think it is to this diversity of employments I owe a robust old age.

"But having answered your objections as to how we regulate our occupations to suit all our wants—viz., by trusting to *scientifically directed nature* instead of to money—I must now show you some of our advantages. In the first place, it gives freer scope in the choice of an occupation. What is more sad than to see a man toiling at some uncongenial work, forced to it by circumstances, prejudice, or lack of means to follow out the one he would have fain chosen? How many an otherwise noble life is stunted and warped by this cause in other lands?"

"The advantages of your system," said I, interrupting the Senator, "are apparent, provided the difficulties of carrying it out can be got over. How, for instance, do you arrange as to who is to be master and servant? Do not all want to be masters?"

"No; for our young men, having chosen a trade or profession, have, as in other countries, to serve an apprenticeship. But it is not every one—it is comparatively few—who, when their time is completed, have the desire to go into business for themselves; it entails more trouble, and many prefer working as servants to being masters. I must explain, however, that the relations of master and servant are very different with us to what they are elsewhere. In

fact, the terms 'master' and 'servant' are not used. The words which will best describe the relationship as it is with us, are perhaps 'originator' and 'co-operator.' For while both are required to fulfil the duties of masters and servants to each other in order that the well-being of the community may be ensured, neither is directly dependent on the other for subsistence. The 'originator,' that is, the master, does not make a profit out of the labours of his servants, that is, his co-operators; nor do the latter receive any wages from the former. Both are paid by a higher master, the law of the state, which gives to all who work an equal right to share in the produce of the work of the rest. Thus there is no material advantage in being a master. It is really a question of natural genius, regulated by the law of supply and demand, whether a man be an originator or co-operator. If of an easy, indolent disposition, he will never 'originate,' therefore he must 'co-operate' in carrying out the inventions of others, for he must work to retain his citizenship."

"But how," said I, "do you order the distribution of what are called the luxuries of life, in eating and drinking, for instance, of which there is not enough for everybody, and of which, in other countries, money is the safeguard, and regulator as to who shall possess them? The wish to have varieties of food and drink, fine houses, and splendid equipages, is, I may presume, shared with the rest of humanity

by your citizens. Does not this, then, entail a competition for these things, which in other lands money alone can purchase, which will lead to a state of antagonism quite as great, and, as you would say, quite as obnoxious, as that witnessed in the scramble for money? The weakest will go to the wall, and, as usual, the greedy man will get the largest share of the good things. In fact, so long as there is any property worth contending for, men will be found to struggle over it. Unless you are downright angels, which, as I understand, you do not claim to be, I fail to see how, after having dispensed with the use of money, you are able to prevent competition taking an even less desirable form than when it is directed from the immediate objects coveted into the struggle for money wherewith to secure them."

"In the first place," replied the Senator, "with regard to eating and drinking, although we by no means hold them as such matters of importance as you appear by your question to do, not a few of the things which you would call 'delicate viands' are really only considered as such because they are rare, and consequently expensive, and not because of any especially good qualities they contain. With us, when there is no question of monetary value involved, this fictitious value is lost. But of course this only applies to some of the edible varieties. There are others really esteemed because of their peculiar agreeableness to the palate. Against a competition

arising among us for these, I confess our chief safeguard is in the disposition of the citizens themselves, who, by their unselfishness, their thorough appreciation of the maxim that 'it is more blessed to give than receive,' are enabled amicably to settle the ownership, and to distribute, without competing for, 'luxuries.' As children we are taught with such impressive and untiring effort to 'love our neighbours as ourselves,' that in after-life the effect is very powerful, and it is, as I have said, the principle whereby our conduct to our neighbours is in all matters regulated.

"I have heard that in other countries this precept is also taught, but that while its effects are considerably felt in family life, they are little, if at all, in social affairs, and not in the least in matters public and national. The members of a family will, and do, give way to each other, and assist each other, much as all our citizens, whether connected by ties of blood relationship or not, invariably do. But beyond the household circle the precept is not felt as the regulator of conduct by other nations than our own.

"No doubt, however, the use of money accounts for this; because people, if they would live, must be, to a great degree, selfish, and the inducement to be wholly so is enormous, and few men can resist it; the advantage of 'taking care of number one' being so obvious. It is, therefore, I may certainly say, the non-use of money in our city which makes the pre-

cept to 'love our neighbours as ourselves' possible to so much greater extent with us. I do not, then, claim for Nomunniburgh any special prerogative of super-virtue in being able to go so much farther than others in this matter; for our acquisitive powers are so weak through long disuse, that, really, the difficulties you suggest, with regard to the apportionment of luxuries, are scarcely possible, much less give us any trouble in their settlement. As I have hinted, however, the whole question of what to eat and drink, except as to their wholesomeness, is not much considered by us; our training leading us to look on the matter from the 'eat to live,' and not from the 'live to eat' side, and also, as I will explain further on, because creature comforts do not enter to any great extent into our scheme of happiness.

"As to the conveniences of life, such, for instance, as comfortable houses; why, we all have the best houses, that is, what each individual fancy thinks the best. Some people prefer large houses, others small, but everything, so far as it is possible, for *all* to make *each* comfortable, is done. If I want a house built, an architect will design it for me, the builders will build it, the cabinetmakers and upholsterers will furnish it, and all this not in the 'cheapest' and most flimsy manner they can, but in the best and most enduring way. And the only payment expected is that I, in my vocation, whatever it may happen to be, will work for them whenever required.

Nor have we long to wait for each other's aid, because, there being no idlers in the town, a sufficiency of labourers to do work in the most expeditious and complete way can always be found. Improvements and inventions of all kinds, in every department of labour, are being continually carried out, so that there is always plenty of employment even for those who only work because the law of the state compels them.

"As for horses and carriages, only those keep them who have a natural love for horses, or who make this their vocation."

"No doubt," said I, "you may be able, by a well-devised system of training your citizens, to get over the difficulties and prevent the clash of interests, of which money is the usual regulating power. But money is also the most universal and easily understood incitement to labour. It may be very true, as you say, that much of the best work in all countries is undertaken and carried out by men who are not urged to it by the mere desire to make money; yet, at the same time, to the great mass of men, money *is* the moving power, which makes them undertake work which otherwise, not being under the law of necessity, they would not have done. Now, what have you put in place of this tangible and easily understood belief in money; which, while it causes many bad results, also causes many that are good; and which latter, were that belief taken away,

it appears to me, unless you have some other incentive to make men work equally strong that you have not mentioned, would never be accomplished?"

"That which induces us to work," replied the Senator, "is our firm faith in the duty and high pleasure of

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which, I aver, is a much older and more natural belief than even that in money, which you appear to think is the one and only orthodox faith whereby men can be worked.

"You will admit, no doubt, that it is for the well-being of man to work, but that he requires some external stimulus, such as money, in order to make him do so. We, on the other hand, also agree with you in this, except that we believe the true stimulus is internal and not external; that the benefit of progress, that is, work, to mankind, can be as forcibly shown and as practically carried out, that is, prove as powerful a lever to make men labour, as money. It is a question of education; and, accordingly, the teaching of the creed of Progression occupies no small place in our school system. We recognise the truth of the saying,

'Man never is, but always to be blest,'

not with regret, but with pleasure, for it proves this,

at least, that man's happiness must be found by advancing, if it is to be found at all. But more, we believe that it is in this very act of progression wherein lies happiness, and not in some indefinable beyond. Efforts, and especially successful efforts, no matter how directed, so they be for good and not evil, and with no other reward than the satisfaction of having succeeded, are, we believe, the true solace and greatest happiness mankind is capable of experiencing; and, when this sentiment is gained, you will understand how the smaller luxuries of life, at which you hinted as being likely to be difficult to regulate where no money is used, sink into insignificance,—just as they do in other countries, and with people who regard them as you do, in great crises of their lives.

"You can imagine, then, that a belief such as this, firmly settled in the minds of the citizens, is a far more powerful stimulus to work than even money itself, and, I need not say, a far nobler one.

"This belief in Progression has almost done away with the necessity for the laws which were enacted when the use of money was abolished. For when a man believes that his best chance of happiness depends on progress and occupation in his work, there is no need to drive him to it. It is only for the lazy, the thriftless, the ne'er-do-weels, that the laws relating to work are requisite.

"All animate nature points to Progression as the true end of life. Whatever has vitality must advance or recede; it cannot remain stationary. It must either be engaged in constructing or destroying itself. When life becomes stagnant, it is but to await the arrival of decay and death.

"So is it with all the faculties of man. Progress alone can keep them healthy. Primarily, it is true, occupation does this in a degree; but progress is the result, the reward, of occupation, and it is of the reward I now speak.

"It is this belief, that Progression means happiness, which saves us from giving way to luxury and easy living, to which our mode of life makes us so especially liable, from having no necessity, in the common acceptation of the word in other countries, to work with a will. We avoid thereby the frequent error of both nations and individuals when placed in prosperous and easy circumstances—viz., resting on their laurels, and so allowing themselves to decline, to be superseded and surpassed, as the faculties become more and more feeble from disuse.

"Further, I may say that it is our belief in Progression which has brought us to a pitch of perfection in all the arts and sciences of life, which—I say it without wishing to boast—appears to far exceed that of nations whose impetus to work is the belief in money as the indispensable regulating agent of the affairs of mankind.

"Part of the superiority on our side is no doubt, also, owing to the fact that our system entails no superfluous work, that is, work which is not beneficial and useful, but merely money-making.

"After all, however, the grand secret is, that in Progress we find our answer to the oft-repeated question of the 'wherefore' of man's existence, and, as a consequence, we regard it as indispensable to happiness.

"But I have talked to you sufficiently, for are not all our modes of life open to your inspection? Therefore I need not describe them minutely, as if they were matters of theory, and not to be seen in their practical working before your eyes.

"One word only I would say," added the Senator, "viz., that in all the great, and, as you would have supposed, impossible changes we have accomplished, we have always found that CONSTRUCTION follows CONVICTION;—that in social as much as in individual affairs, no matter what difficulties may at first be encountered, the Determined Will overcomes all."

CHAPTER IV.

THE COLLEGE OF TRUTH.

UNDER the guidance of my kind host, I was able to gain some knowledge of Nomunniburgh and its manners and customs.

The plan and architecture of the city surpassed those of any other place I had ever been in for beauty and comfort. Even the capital of Fortune-land, which I had thought very handsomely built, was not to be compared with Nomunniburgh. The streets are broad, and, for the most part, lined with rows of trees and charmingly laid out gardens.

The most noticeable difference between Nomunniburgh and other cities is, that there are no "back streets," that is, streets cramped and cooped up by large houses on all sides. Other cities may possess some streets as handsome in point of architecture, but then, behind these, there is always to be found a great mass of buildings of mean appearance and scant comfort. But in Nomunniburgh there are none such. Every house has plenty of breathing room. I do not mean to say that each street is a row of palaces. The houses are small and large,

to suit the various tastes and requirements of the owners; of many picturesque diversities of architecture, but preserving through all these varieties the line of the beautiful and attractive.

By the sides of the streets and among the gardens run aqueducts of pure water, which are, at many places, where the nature of the ground permitted, turned into artificial cascades, and, at others, into fountains of great size and beauty.

The public buildings are edifices of truly magnificent design. The Government House alone is a structure which must have cost, in labour and skill, an amount exceeding even that bestowed on some of those ancient buildings the ruins of which still excite the wonder of modern times by their vast and imposing proportions. Unfortunately, I am too ignorant of the science of architecture to give a technical description of this Senate House—I can only say that it is as grand in design as such a building can well be conceived. In any other country the cost would have prevented a Government, merely municipal at any rate, from attempting its erection. It was only possible to do so in a state like Nomunniburgh, where every one worked, and where one work was, in a certain sense, as good as another—that is, was equally rewarded by the right to live in the city, and partake of all the benefits of citizenship. Thus the Government could always command an amount of voluntary labour sufficient

to undertake almost any work within the range of human possibility; because not only could the regular craftsmen of a trade be employed, but volunteers in abundance were always ready to co-operate in any design which would further benefit and embellish the city. As a consequence, continual improvements of all kinds were being carried out. For instance, just previous to my arrival, an ingenious plan had been discovered for making fires consume their own smoke. In every house the needful apparatus had been set up, so that, now, not a whiff of smoke rose to sully the pure air, which blew through the town in breezes as fresh as those of the country,—although Nomunniburgh is of considerable size, containing some hundreds of thousands of inhabitants. The temples for worship are, as may be expected, singularly beautiful in design. So completely are they built in order to imbue in the worshipper the spirit of devotion, that, in walking through their lofty aisles, almost the very stones, the sculpture, and everything the eye rests upon, seem to be moulded to direct the soul to spiritual exaltation, and to fill it with imaginings of all that is most pure and noble.

Another noticeable distinction is the care bestowed on the school buildings. These are all remarkably handsome edifices. The conversation of my friend the Senator had given me reason to expect that education was looked upon as an all-important element

at Nomunniburgh, and the idea was fully confirmed when I saw that even the buildings where it is carried on are thought worthy of so much embellishment. Moreover, their interior arrangements are nowise inferior to the outside appearance. Paintings and sculptures of the best description of art adorned the schoolrooms. Great men of the past looked down, in marble and on canvas, upon the coming generation; these the children were taught to look up to with respect and veneration; to emulate the deeds which had made them great, and so, in turn, gain a like place in the esteem and regard of future generations. Again, the beauties of nature, painted by master-hands, are hung on the walls, teaching the child, without his knowing it, true ideas of taste.

Next to the Government House, the most noticeable building in Nomunniburgh is the College of Truth. Its great size and architectural splendour fitly represent the important position it holds in the eyes of the citizens; for on this College depends much of the welfare of the community, as will be seen when its functions are explained. In it are Sections for the study of every art and science worth naming, with professors attached to each, in number according to its importance. The professors of each Section choose a Head Professor from their own number, whose term of office is five years, but who is eligible for re-election at the end

of that time. The Mastership of the College always goes to the oldest professor, and is retainable by the holder till his seventy-sixth year, when retirement is compulsory. As the post is, to a great extent, honorary, owing to each Section having control over its own affairs, it has been thought well to withdraw it from elective to senorial right. It is, however, the only public office in Nomunniburgh of which this can be said; the power of the Master is as small as that of a constitutional monarch, the Head Professors of each Section, in conclave assembled, being the real rulers of the College—the Master acting as chairman. The professors have the important privilege of sitting in the Senate to the authorised number accorded to each Section. If it be asked why professors are admitted into the Government, merely because they are such, and holding a title which, in most countries, at any rate, is not synonymous with affairs practical; it is because that, at Nomunniburgh, the professors of the College of Truth are the specialists of every department of human affairs, for all of which there is a Section provided in the College. Consequently, although, on some of the questions discussed, certain of the professors may know as little or less than the ordinary senators, on those which come within their own province they are able to throw the clearest light, and give the most valuable assistance in order to their proper consideration. For each Section there is a maximum of professors

fixed (and this number only have seats in the Senate); but this can be exceeded when extraordinary fitness and talent seem to make a man peculiarly eligible for the honour. The selection of professors is left to the Head Professor in each Section, subject to the approval of two-thirds of the other professors. There is, however, never any difference of opinion between the two once the selection is made, as the Head Professor invariably secures the approval and advice of his colleagues before finally making the choice.

Students can enter the College at any age after leaving school. They are divided into two kinds. Those who enter for a college education, who pass a certain time in each Section, and who may, or may not, compete for any of the degrees of the College, by undergoing the necessary examinations, according to their pleasure. The second class of students are those who enter with the intention of remaining there, and rising in time to the dignity of professors. Having entered that Section to which their particular "bent" inclines them, they are, after passing severe examinations, admitted as permanent members of the College. So high is the standard of knowledge required in each Section, that very few students are clever enough to pass the examinations of more than one. But, having passed the examinations of any one Section, is sufficient to enable the student to write M.C.T. (Member of the College of Truth) after his name. Having entered on a course

of learning or pursuit of a science, uninfluenced by any motive save pure love for it, "progression" naturally follows; and, if any further stimulus be needed, the honours of the College sufficiently provide it; for collegiate honours at Nomunniburgh count for much more, in dignity and power, than in other countries. Although there is no hard and fast rule for the expulsion of members who, after a time, make no progress or lose their taste for study, yet it is within the power of each Head Professor to do so when the law relating to labour is clearly proved to be grossly violated, and the walls of the College simply used as a cover for idleness. Happily such an incident is practically unknown; for if a member grow tired of the study he has chosen, rather than wait to be turned out, he will voluntarily enter into some other occupation, so as to keep within the "last word" of the state, which says that "Those who will not work must not live"—in Nomunniburgh at any rate?

No one is eligible to be chosen as professor unless he has made some discovery or advance in the Section to which he belongs which may fairly be said to have been before unrecognised or unknown. Thus, if he belongs to the Political Section, he must have been the author of some improvement in carrying on the government of the city, which has received the general approbation. From this source come most of those improvements in polity for which

Nomunniburgh is famous; for, through the direct access of the College to the Senate, practical effect can at once be given to any suggestions, by getting the sanction, in the usual way, to their being passed into law.

In the same manner with the other Sections, something must be achieved which will fairly rank the student as an "Originator." In that of Painting and Sculpture, some notable effort must be shown; in the Science Sections, practical and theoretical, new discoveries must be made; in the Academic Section, which comprises most of the ordinary college studies of other countries, progress must be proved in the "advancement of true learning;" in the Theological or Moral Section, in the Literary, Social, and in all the others, each member, who wishes to rise to the dignity of professor, must first prove himself worthy of the honour by doing something to make his name famous. He must "originate," and not merely be content to live studying the discoveries, and making himself master of the erudition, of others; however laudable this may be, it is not enough. The object of this rule is easily seen. It prevents the College going round in a circle in regard to the acquisition of knowledge. It sets an irresistible premium on going forward; and, lastly, it infallibly brings to the front the men who, by their original genius, are best fitted to be the pioneers and guides of their generation.

It may be supposed that, at times, the number of professors will, through this strict system of election, be found difficult to keep up, in some at least of the Sections. This is, however, not the case; for what department of knowledge has been exhausted? do not most prove more and more inexhaustible the further we advance? But should such a lack of material for the professorships be found, there is no provision for a forced keeping up of the number. Because, it is argued, this dearth of advance would prove that their *raison d'être* had passed away; which is principally this, to keep the true leaders of men in the foreground, giving them a permanent voice in the Government, and placing them above the fear and favour of the crowd in all their deliberations—a veritable "Upper House," to which right of entry is secured not by birth but by genius. But the knowledge which is the property of genius in one generation is the common possession of all thinking men in the next, consequently the creation of professors only in name would be no more required than are those honorary officers of state found in some countries long after their use has vanished.

But, it will be said, their usefulness as specialists in the Senate will still remain, even if particular study, and not the further development of a subject, be their only claim to admission; indeed, in most of the questions which will come up for discussion, it will nearly always be the general

knowledge they have learnt in their particular study, and not the new ideas, or inventions, of which they are the authors, which will be useful in determining the matter.

So far as regards their work in the Senate, this objection is perfectly correct, but, it must be remembered, the professors are *first* professors and then senators. They are not created the former in order that they may be the latter, but the latter position is simply an adjunct of the greater honour of the professorship. Whether it would not be advisable, supposing professors to fail in any Section, to have at least one representative for it in the Senate, elected in some other way, would, of course, be a matter for consideration; but to create professors merely for that purpose, without regard to the established qualification, would be simply to deteriorate the honourable and highly esteemed title, besides offering an injustice to those who had fairly won it by sheer merit.

The official title of the professors is sufficiently imposing. It is "Professor of the College of Truth and Lord Intellectual of the Senate of Nomunniburgh." They are, what may be called, the aristocracy of the city, holding, in the esteem and consideration of the citizens, a place not inferior to that enjoyed by the titular nobility of other lands.

The causes which led to the foundation of the

College of Truth, and the origin of its name, may not be uninteresting to know.

Long ago, before the abolition of the use of money, it was observed by a citizen, whose name is lost, or at least disputed, that, however beneficial the monetary system was in regulating the intercourse between man and man, in the only way then deemed possible, it was not so advantageous in providing for the proper fulfilment of many functions which, it was admitted, were important to the general welfare to be performed. This arose from the fact that these functions were to nobody's "interest" to perform, and directly against that of others. These, briefly and generally stated, were: The search for the highest good of man, and the pursuit of those sciences which only bore collaterally on practical affairs, and were of no positive use in the then *summum bonum* of the citizens —money-making. To these may be added the consideration of many problems, social and national, which, although no problems now, were so then, and which lack of the spirit of philanthropy and research on the part of most of those who had money, and could, if they would, devote time to their consideration, on the one side, and the want of time, owing to the constant necessity of making money among the greater part of citizens, on the other, prevented from receiving that attention which, while every one admitted the necessity and use, no one undertook to perform.

The Founder of the College, being a man not only

of great wealth, but also a senator, was able to carry out his idea, which was to found "an institution for the consideration and elucidation of questions of science and human affairs, to be called The College of Truth." Unable, at first, to get the Senate to undertake the matter, he determined to devote the whole of his wealth in order to carry out the design. Dividing the College into Sections, although few compared to those at present in existence, he settled sufficient money on each to provide liberal salaries for its professors. The professorships he offered to those among the citizens who had distinguished themselves in making some advance already, in a private capacity, in the subjects which composed the various sections. Nor was it difficult to secure the services of the best men for each department; for belonging to a class, for the most part, whose *forte* was not money-making, they were easily induced to undertake the congenial duties of study and instruction, being, at the same time, amply secured from poverty. Thus, from the very first, arose the custom of selecting for professors those who had made some advance in the various departments of human knowledge. A solemn declaration had to be made, by those entering the College, that their sole motive in doing so was to search for wisdom and truth. The following is the form which was drawn out by the Founder, and has been in use ever since:—

"I, —— ——, being desirous of attaining to a knowledge of all that is knowable and true, do solemnly declare that this is my sole reason for entering the College of Truth. I enter it casting aside all prejudices and preconceived ideas which can in any way interfere with the reception and recognition of its teachings."

The object aimed at by making the students profess the above declaration, was to render their minds pliable and ready to receive the teachings of the College without having their effect nullified or marred by prejudice, predisposition, or custom—in fact, to teach them to look on everything not from its convenient, customary, or ordinary way, but simply in its relation to truth.

As time went on the College greatly expanded. The benefit of having a class of men entirely devoted to the elucidation and promulgation of sound knowledge of all kinds was quickly seen in the attainment, by the citizens, to a higher civilisation, and by the gradual disabusing of their minds of many of the false ideas concerning life and its affairs which were formerly thought to be true. It must not be supposed that at first the work of the College went on unopposed. It was denounced as "filling the minds of the youths with strange notions," "sowing the seeds of revolution," and, in fact, in time likely to "upset" all existing institutions. At one period it was near being shut up altogether, so fierce was the

opposition of those who honestly believed its teachings to be pernicious. The Senate was petitioned to close it, or, at least, to modify its operations. Much debate on the subject was held, and it was perhaps only saved by the fact that several of the professors were senators, and were therefore able to speak in its defence. For although, at that time, the professorship did not also include the right of a seat in the Senate, yet the proved capacity of the professors not seldom led to their election by the citizens. The attempt to destroy the College having failed, naturally led to its enlargement and to the extension of its influence. The discoveries and dicta of the collegians, promulgated by lectures and writings, and eagerly sought after and listened to by all the more intelligent people of the city, gradually made possible changes in the social and political life of the city, which would otherwise have been impossible. The most notable of these changes was the abolition of the use of money, which, with all the enormous alterations attendant, can be distinctly traced to the influence of the College of Truth.

But it was not till after that vast revolution that the College attained its present splendid and important position, and gained the paramount influence in Nomunniburgh which it now uses with such beneficial effect.

CHAPTER V.

GOVERNMENT.

THE government of Nomunniburgh is carried on by a body of senators, composed, as I have said, of the maximum number of professors allowed to each Section of the College of Truth, and also a representative for each of the wards into which the city is divided—each of which contains five thousand people. The senators are chosen by the people belonging to the respective wards, *but not by a majority of votes.* Should they not be unanimous in their choice, the various candidates, whether two or more, are referred to the decision, as to which is the most suitable, to the "Grand Arbiters," five in number, whose important position and functions in Nomunniburgh I will describe further on. Their decision is not given until they have carefully weighed the merits and demerits of the candidates by all the means in their power, with which the law amply provides them.

In the majority of elections, however, the citizens come to an unanimous choice by amicable consideration of the respective fitness of the candidates, and finally deciding upon one. But this must not be done

by voting, or the election becomes illegal and void, even if the minority agrees to submit to the majority of votes.

Why voting is so rigorously excluded from deciding the question of the senatorship is because it is considered, at Nomunniburgh, that a great number of people, influenced by personal likes and dislikes, by local colouring in their ideas, which few can avoid, are often less able to decide with equity as to who is the best man among them, than are a few experts who have no prejudices, and, at the same time, have ample opportunity of coming to a decision on the merits of the case alone. Many of the voters, moreover, may have no strong leaning towards any particular candidate, and are consequently led by some mere feather weight, such as the personal solicitation of a candidate, or by the influence of some neighbour or friend, to throw their votes into one or the other scale. Again, some of the men of most sterling worth in a community are least thought of and sought after, because they lack either the power or desire of cultivating popularity. *Bonhomie* will usually go further, with a large class, in all communities, than real, but not obtrusive abilities, in securing favour, and, consequently, votes. With the system of election in operation at Nomunniburgh, the candidate of the discriminating few has an equal chance with the "popular man," whose sole claim to attention may be the possession of a ready tongue. Again, the

system is a strong preventive to the formation of factions, which, as time goes on, become more and more bitter in their opposition to each other, and more hard and fast in their lines; until, at last, it is not a question with them of right and wrong, good or bad, when any subject in politics is approached, but rather whether it is likely to be conducive to the benefit of their own party, or to the annoyance and defeat of a hostile faction.

Certainly, factions are still possible in Nomunniburgh when rival candidates are chosen for election, but the sting is taken out of them by the fact that the ultimate power of selection in such a case does not rest with the people. Consequently, their cohesion is rendered very slight, passing away altogether when once the candidates are submitted to the decision of the Grand Arbiters. Also, knowing well that it is the *best man*, and not the exponent of their particular views, who will be elected, the citizens are, accordingly, obliged to have this chiefly in view, in the selection of a candidate, thereby frustrating a spirit of blind partisanship in the choice.

If it be thought that leaving the final decision to five men, who, however "distinguished" and impartial they may be as a rule, are not infallible, and may possibly not be unprejudiced in all cases, is putting too much power in the hands of a few, it must be remembered that the election of senators does not belong to the Grand Arbiters, but that they are simply a Court of

Appeal where there is a difference to be decided. It is, in fact, strictly analogous to the custom, in all civilised countries, of appealing to a third party, that is, the law, when private opposing interests cannot be reconciled.

But what is found a beneficial system in deciding disputes between man and man, the citizens of Nomunniburgh believe to be equally efficacious in order to decide between differing parties in the community as to suitability for the office of senator. Much of the success of this plan depends, of course, on the composition of the deciding tribunal; that it be of sufficient authority to command respect for its decisions, and of sufficient ability to make them equitable.

The Grand Arbiters are a body who fully come up to these conditions. Theirs is the highest office in Nomunniburgh, and it is held for life, or at least till the age of seventy-six, when retirement is expected, although not compulsory. No one is eligible for the office until he has attained his fifty-sixth year, and has been a professor or senator for more than ten years. Two of the Grand Arbiters must be chosen from the Political Section of the College of Truth, while the other three are elected from any of the professors or senators who fulfil the required conditions as to age and service. As a rule, however, the majority are chosen from the Political Section, from their peculiar fitness for the duties of the office.

The Senate, of course, has the selection; but should the choice not be unanimous, a committee of non-eligible senators is appointed to decide which is the fittest of the candidates for the office, in the same way as in the election of senators. This committee also always includes the existing Grand Arbiters. There is seldom, however, a disputed election, because the conditions naturally reduce the number of possible candidates to very few, and, of these, there is seldom much difficulty in recognising the most eligible.

The Grand Arbiters compose the supreme tribunal to which all matters of dispute can be referred by the citizens. Although each senator, in his ward, occupies the place of "Adjudicator of Differences," yet every one has the right of appealing, in the last place, to the Grand Arbiters, whose decisions are final.

The Grand Arbiters occupy a palace, containing not only court-rooms and reception-rooms, but also a private residence for each, should he choose to occupy it. On being elected to the office, they are bound by the most solemn forms to decide every case brought before them on its own merits, and not to be influenced by any partialities of any kind.

Should they not be unanimous, to the extent of four out of the five, on any subject submitted for their decision, it is left for that time, at any rate, in abeyance; for it is considered that if the Grand

Arbiters are unable to settle the matter, no one else can, until further light is obtainable about it. This, of course, is a circumstance of very rare occurrence, a difference of opinion being almost unknown among the sage five. In the question of disputed elections, a decision for one or other of the candidates is invariably given, and as invariably acquiesced in by the citizens, who, by long experience of the beneficial and sound judgments of the Grand Arbiters in preventing feuds, and selecting men who always prove satisfactory senators, have unbounded faith in the office.

The term of senatorship is six years, but, as a rule, the retiring senators are re-elected. The duties of the office are perhaps more magisterial than senatorial. As I have said, the senator decides all disputes between citizens of his ward, although they have the right of appeal to the Grand Arbiters, should they be dissatisfied with his decisions; or the senator himself can send cases to the Supreme Court which he feels incompetent or unwilling to decide. Further, it is the duty of the senator to see that the laws are carried out, especially those which, in the absence of money, are enacted in order to keep the citizens from idleness and in a "progressive" state. During his term of office, the senator is himself relieved from the necessity of following any other occupation except that of thus attending to the welfare of the city, and looking after such matters in

his ward as might, otherwise, be "nobody's business" to attend to—such, for instance, as seeing that the streets are kept in proper order, and deciding whose duty it is to do this,—for in all matters for the public good and general convenience and happiness, the citizens are bound to carry out his orders, with, however, the right of appeal, should these appear unjust or absurd.

The Senate does not hold regular sittings, but is called together at any time by the chairman, at the request of any two senators. The sittings held are surprisingly few; but this is owing to the fact that, since the abolition of the use of money, whole codes of laws which existed or would have required to be made are now unneeded. All the matters of finance which take up so much time in the councils of other countries are, at Nomunniburgh, unknown. Questions of expediency alone require debating, and these are not regularly or often recurring. The laws in a state where property, in the ordinary and largest sense, is non-existent, are naturally few and simple; because the people do not require protection from each other's rapacity, where "doing to others as you would be done by" is made almost compulsory by the conditions on which alone citizenship is granted.

In the Senate, as in the election of senators, there is no voting. Should the senators be unable to come to a unanimous decision with regard to any measure, whether it is expedient and likely to be beneficial,

the question in dispute is referred to the Grand Arbiters for settlement. In sending their decision to the Senate, the latter always give, in writing, the reasons, by which they arrive at it in the fullest manner—so that those who may be disappointed in finding their own views negatived can have an opportunity of reconsidering and perhaps renouncing them, by the light which this judgment throws on the subject. There is a private box in the Senate Chamber for the Grand Arbiters, which they usually occupy when any debates of importance are proceeding; although, of course, taking no part therein. Thus they have the advantage of hearing the arguments on both sides in the first instance, and afterwards of again hearing them, in their own court, by the senators chosen from each party to put the matter in dispute before them. They can also use any other means they think fit to employ, such as examining witnesses, &c., in order to arrive at a correct decision. Should the Senate be unanimous in the acceptance or rejection of a measure, with the exception of four or less of the senators, an appeal to the Grand Arbiters is not needful; the decision is considered as unanimous.

Measures not being settled by majorities of votes, naturally makes the senators less tenacious of preconceived opinions, and more amenable to reason in discussing the merits of a case, knowing that, in the end, it is the best, and not necessarily the most

numerously held opinions, which will gain the day,—should the question finally be found beyond the power of the Senate to come to a united opinion about; while a further reason for endeavouring to become unanimous is found in the natural desire to settle the matter amongst themselves, rather than "appeal to the law" about it.

It may be urged, that, thus vesting so much power in the hand of the Grand Arbiters, in deciding what disputed measures shall or shall not pass, provides them with the means of introducing schemes of their own, should they be able to gain the assent of five or six senators to propose them in the Senate, and which, when opposed, would in turn be sent up for decision, and, of course, sanctioned.

Although a very unlikely proceeding, this is indeed possible. Should the measure be a good one, of course no harm would be done by it; if, on the other hand, it was prejudicial and obnoxious to the senators and citizens in general, it would only be the work of a longer or shorter time to annul it, by electing senators unanimously resolved to do so. For when either the people or the senate are unanimous, all power rests with them; with the senators first, for the time of their office, and with the people finally. Thus, even the existence of the Grand Arbiters themselves is placed at the discretion of a *unanimous* people; who could reorganise the office as it might appear neces-

sary, should flagrant abuses take root therein. I need not say, however, that any maladministration of their power by the Grand Arbiters is entirely unknown; while their decisions are looked upon as even more correct, and, if it be possible, are held in more respect, than the verdicts of the law judges in those lands where justice is most purely administered.

Unanimity being held, at Nomunniburgh, to be one of the chief corner-stones of national happiness and prosperity, every effort is made to attain it. But as in all cases this is impossible, it is deemed better to appeal to a third party to decide differences, rather than, by giving the victory to the numerically stronger, have a jubilant majority and a discontented minority. Thus the more direct antagonism is taken out of disputes and differences of opinion. Where this is further supplemented by the knowledge that one only rule is applied by the Grand Arbiters in their decisions, viz., "what is right and best,"* it naturally follows that, in all matters for consideration, this is also the guiding idea with the citizens; and, hence, their aim being the same, unanimity becomes a hundred times more possible than where faction, interest, or personal crotchets each claim their adherents.

* And the most conscientious, or obstinate, disputants will hardly remain unmoved if their views are negatived, on such terms, by the five wisest men of the city.

The government and laws of Nomunniburgh are entirely devoted to providing the fullest liberty to each citizen consistent with the liberty of all, and to make every one, thereby, as contented and happy as possible. There is a chance of securing this end with an ease and completeness—because of the non-use of money—impossible in other states. The system is not communal; property can be held by the citizens *to the extent to which they can make use of it.* ' But where, in other countries, the possession of property, in one form or other, is a necessity to comfortable existence, at Nomunniburgh it is not. All the necessaries of life, food, clothing, and the other requirements needed to make man physically content, are free to all in abundance, provided the laws of the state are obeyed. Hence, the personal acquisitive powers become weakened, because they are unnecessary to life and happiness, and the possession of property becomes a secondary or altogether absent consideration, while the *mutual obligation* system, by which the needful business is carried on, is a direct incentive to unselfishness and liberality,—just as the necessary scramble for money, which must be undertaken by the people of most lands, is a powerful engine to creating a selfish spirit, and thereby also making the perfect liberty of all and each, consequent on continually clashing interests, impossible. For the natural result, owing to the inequality in the abilities of individual men, in this struggle for pro-

perty, is that one man, through inferior talents or other causes, gradually gets into the power of another, and where then is the liberty of the weaker, either real or imagined, as the case may be? It is, then, only the rich, or the powerful in some other way, who enjoy liberty, not necessarily at the expense of those below them, but from the actual fact that the mere existence of the two positions makes this inevitable. Many of the advantages and disadvantages may be fancied accordingly as circumstances make them vary; still the fact remains that discontent, resulting from the absence of real or supposed liberty in their position, is always found in greater or less degree amongst the poorer class of all countries,—*especially when their faculties are awakened by education.* No government, however desirous of legislating to make all its subjects happy, is able to remove this discontent so long as the cause is allowed to remain, that is, making life dependent on money; and, as a consequence, one human being dependent on another, sometimes only in part, sometimes entirely. Convenient, in countries where money is in use, as this may be, it can never be considered as better than a necessary evil, for it is destructive to true manhood when liberty of action or speech is in the least degree interfered with, which does not interfere with the like liberty of others. From this cause come deceit, envy, and discontent in all their forms, which at times throw the whole body, social and

political, of a nation into disorder and ruin. Where all the individuals of a community are equally free and independent of each other; where all have the fullest liberty of thought and action if they do not infringe on that of others, disorders are almost impossible. And it is this liberty which the legislation peculiar to Nomunniburgh is intended to provide and ensure to the citizens; by making a happy existence dependent on obedience to laws equally affecting all, instead of placing it at the mercy of one part of the people, to the restriction of the true liberty of the rest. In a word, it gives liberty to the weak as well as to the strong.

It may be supposed that this system, beneficent as it may be for the people, will not be conducive to that "survival of the fittest," which, in some form or other, is requisite to keep a community healthy, morally and physically. And, further, that it will be destructive of that spirit of obedience to one leader by which alone great undertakings can be accomplished. Such results do not, however, follow. The "struggle for existence," which in other lands results in the "survival of *a* fittest," is here supplanted by a noble emulation, which belief in Progression brings into existence. Only, the competition carried on is not merely for purposes of personal aggrandisement, but for results which, in the end, are beneficial to all. The greatest benefactors, the greatest *producers*, are held in esteem at Nomunni-

burgh, and have as much deference shown them, as the greatest money-maker and the cleverest man, no matter in what, receives in other countries. The purely physical survival of the fittest, which the "might-makes-right" system roughly provides for, is taken care of, at Nomunniburgh, by government supervision—in fact, it is one of the CHIEF CONSIDERATIONS,—guided by all that education and physical science can teach, carried, as these are here, to a surprising degree of perfection. And surely it will be admitted that these factors should well take the place of beneficial but blind force.

As regards the obedience necessary from the workmen—or, as they are called at Nomunniburgh, the Co-operators—to the Originators, this is amply provided for by the laws specially devised to meet the case. There is scarcely, however, any need to appeal to these; plenty of willing workers are always to be found, who obey orders not from a slavish fear of disobeying, but from an enlightened understanding that it is best for the benefit of all to do so. For the citizens have so keen an appreciation of the benefits of the system under which they live, that it is the effort of every one, by his behaviour, to make feasible and give fairplay to what at first might be thought to be impracticable institutions. And it is only by the minds of all being thoroughly imbued with the paramount necessity of living in

accord, and "doing to others as they would be done by," that these institutions can be carried out effectively. Did the citizens make use of the absolute individual independence of one another which they possess to a bad end, by disregarding the benefit and convenience of each other and the commonweal, no laws could be framed, and no force sufficient could be found to enforce compliance, strong enough to keep the community from falling into a state of social chaos, from which nothing but the old "might-makes-right" system, in some form or other, could rescue it. To be independent without arrogance, and obedient without obligation, are the two principles most needful to be practised by any one who would live at Nomunniburgh.

The Government has to take care of the regulation and fulfilment of those duties amongst the citizens, which, in other countries, regulate themselves; while, on the other hand, it is freed from any trouble with regard to many which are the chief care elsewhere. For instance, a great part of the duties of ordinary government is to guard property, protect the people from each other, quite as much, or more, than from outside aggression. As will be seen from the system of life at Nomunniburgh, the Government is almost altogether free from the need of undertaking such cares. No man need steal to "satisfy his soul when he is hungry," for he can always have enough food. Robbery, from petty larceny to the most subtle and

gigantic frauds, is therefore unknown, for there is little to steal, and less object in stealing it. The *material* "*meum*" and "*tuum*" are so closely allied, through the small need of their being exercised, that they are arranged with as much ease and *naturalness* as is the case in average well-ordered family circles, even in countries where the possession of property is one of the chief necessities of life.

On the other hand, this entire freedom of existence, provided the fundamental laws of the State are obeyed, requires from the Government the duty of seeing that it is not abused by any one; and it is on the feasibility of a Government, with the consent of the people, being able to effect this that the whole system of life, at Nomunniburgh, must stand or fall. It is, as I have said, an attempt which no Government by itself, however despotic and powerful, could achieve with success without the full concurrence and aid of the governed, because it requires in the latter that "enthusiasm of humanity," to "love one another with a pure heart fervently," of which perhaps the principles enunciated in the Sermon on the Mount are the best epitome and indication.

How this temper in the people is gained and with each generation increased will be seen when I come to describe the system of education carried on in the schools of Nomunniburgh.

Since the abolition of the use of money, the city has

been under what is called an Evolutionary Constitution. It is simply this, that no law is considered as final and unchangeable, but only to be kept in force until the higher education of the people, or the discovery of some better rule, shall render it unnecessary or superseded. It may be said that reforming and bettering the laws, is the constant care of the statesmen of all civilised countries. But at Nomunniburgh the senators go beyond this. It is not by an accident of statesmanship, or by a spasmodic and violent party effort, or by a necessity which forces attention, but by a steady continuous progress, having for its object, not the multiplication, but the simplification of laws; not to put into operation new laws, but to abrogate the old as fast as is consistent with their becoming unnecessary by the advance of the people to be a law unto themselves. It will thus be seen that the object of statesmanship at Nomunniburgh is not to govern but to disgovern as much as possible; that as the community arrives at a higher wisdom and enlightenment, the swaddling-bands of law, in which it has been needful to wrap it to prevent it injuring itself or others may be thrown off; as more and more distinctly becomes ingrained in the soul, as a second nature, the trite but eternal principle of "doing to others as you would be done by."

It is, as I have said, only since the abolition of money that this Evolutionary Constitution has been

in operation. Before that time the permanent opposition of interests, the distracting competition which money evoked, left no opportunity for its exercise, even had it been in force. Since then, however, although at first many supplementary laws became necessary to keep the equilibrium which the disuse of money displaced, many others at once became obsolete, because there were no temptations to commit the offences of which they were the safeguards. Since that time, as the people began to be impregnated with the "Gospel of Progression;" as they began to see that it was in work, and not only in the result or payment of work, that reward and pleasure were to be found; since, in fact, they have had time to consider and means to carry out the highest ideas and make the best use of life, undeterred by the necessity of a more or less severe struggle for existence to begin with, they have been able to advance with swift strides in the evolution from law to liberty; so that the political machine becomes, from year to year, more simple in detail but more perfect in operation.

It is only to wise men liberty can be intrusted. "In other countries," once remarked my friend the Senator, "the greater part of men have not the opportunity of acquiring wisdom. By wisdom I mean the correct appreciation and application of all things relating to man's life, and not the mere acquisition of some kind of technical knowledge, however perfectly. But how

is it possible to teach a community wisdom, and consequently make it capable of liberty, when the greater part of it is continually engaged in breaking up the perfect harmony of life by misusing, abusing, and over-exerting some faculties, to their own ultimate detriment, and also that of their neighbours, in a hundred different ways, caused by the all-important and imperative need of making money? How can these poor wretches, whose struggle for existence does not end but only begins at birth, ever be able to acquire wisdom? The very circumstances of their position forbid even the possibility of its comprehension; for how can they conceive a harmony of nature, and make a correct application of it to their own lives, when they are environed by opposing necessities to which at best they can only accustom themselves by use. They try to weave out an ideal not consistent with the realities of the situation; and this, at some time or another, breaks down, leaving them to mourn and lament the sad lot of mankind in being born to ever-recurring misery,—which, however, is of man's own making?"

Whether this estimate of the Senator's with regard to the incompatibility of wisdom and the use of money be wholly or in any part true, I leave for others to decide. But, certainly, it has this proof to support it, viz., that the class which is independent in money matters, in countries where money is used, is that which is most amenable to

the laws, and, as a consequence, the most capable of liberty.

The whole list of offences which poverty and property create in other countries are non-existent, of course, at Nomunniburgh. The principal cases to be adjudicated upon are those concerning the laws peculiar to the city; such, for instance, as the law of work, questions of right between man and man; offences committed in the heat of blood against the person; and other disputes which will inevitably occur, accidentally or from force of circumstances, where men are found together in numbers. But even these *natural quarrels*, if I may use the term, are surprisingly rare at Nomunniburgh. There had been no prisoners in the jail for more than a year before my arrival, nor were any taken there while I was in the city. Perhaps their forms of procedure may have something to do with this. If the offence is one against the laws specially designed for the benefit of the whole community, notably that which requires all the citizens to work, the culprit is "warned" by the senator of the district. If no notice is taken of this, and amendment does not follow, the warning is repeated a second time; and after that, if no good results follow, a third time; when, should no notice be taken of it, the citizen is banished from the state. Such a fate, however, I need hardly say, is not often braved. When the offence is that of one citizen against another, the plaintiff gives notice of it to the

senator of his district, who immediately goes to the offender and hears his version of the affair. Ten days are then allowed to elapse, during which the senator can act as mediator between the parties, or they can themselves arrange the matter amicably. Should they not at the end of that time have done so, judgment is pronounced by the senator, or the case is taken for trial before the Grand Arbiters. Should the defendant be convicted, but still refuse reparation and apology to the plaintiff, he is imprisoned until he does, or until the plaintiff requests his liberation, and grants full pardon for the offence. As will be seen, this process leaves so many loopholes to escape the full force of the law, that it has rarely to be carried out; for in nine cases out of ten, the defendant is only too pleased to arrange the matter out of court, should his case be a bad one. The paramount object which the legislators had in view, in framing this mode of procedure, was to provide every means available to allow of quarrels being settled so as to leave no sting behind for either of the parties concerned,—by setting a premium on mutual concession, and leaving open the possibility of the *amende honorable* to both.

Murder is happily unknown; but should it occur, with the Grand Arbiters would rest the question of punishment.

The most important law at Nomunniburgh, that requiring all the citizens to have some occupation,

ceases, as I have said, to be operative at the age of sixty. After that time any one can retire should he wish. Few do this, however, till a much later age, although perhaps they do not work quite so hard. This indisposition to retire is accounted for by the fact that the citizens are usually engaged in occupations for which they have a natural liking, and are not merely bound thereto by overpowering causes, without reference to whether or not they would have preferred another.

Although the law lays down the exact number of working hours per day, it must not be supposed that these are strictly and unalterably observed. The sole object is to prevent idleness and its attendant evils among the citizens. A man has simply *not* to be idle, and that is a trait easily discoverable, and the law will not interfere with him, even if he should not every day work the stipulated hours. It is merely needful to have the exact hours set down in order that appeal to them can be made whenever a flagrant violation of the spirit of the law requires it. Work has two ends to serve: first, it is needful to the well-being and comfort of the community in a physical sense; and secondly, it is requisite to keep men morally healthy. Provided that, by the results observable, these ends are shown to be properly fulfilled, strict scrutiny with regard to the observance of the letter of the law is not needed.

As there may be some kinds of work which, although

necessary, perhaps no one would voluntarily choose to do, it is the duty of the senators of each district to see that such are performed. Under the "Needful but not desirable works" Act, they are empowered to order those, whose duty it appears to be, to do them. Should it happen, however, to be nobody's business in particular, the required number of citizens are balloted for and told off to the work, whatever it may be.

The possession of property being, as I have said, reduced to a secondary consideration in the affairs of life, its distribution regulates itself. The law only interferes when a citizen plainly holds possession of it in such a manner as is detrimental to the good of the people at large; in such a case, for instance, as holding two houses and only using one, or, from pure eccentric miserliness, collecting more food and clothing, &c., than can be possibly used. All disputes in regard to property are referred to the senators or Grand Arbiters, as may be preferred. Beyond the house a man lives in, he really holds or requires little or no exclusive property, everything else being ready to hand when needed. When a man dies, his house descends first to his widow, if any, and next to his eldest son. Should he leave no children, however, it falls into the hands of the state, who give it to any one requiring it. But there is, of course, no particular "catch" about this, because it is never difficult for any one to get a house built and

furnished. As all exchange of property is by giving and not selling, the exercise of the former faculty engenders a spirit of unselfishness, which makes its opposite to be held in the greatest reprobation and public opprobrium. But the real secret, of an easy and undisturbed regulation of property, is the fact that its value is reduced to an almost infinitesimal minimum, and, beyond a point easily satisfied for all, it is no factor in the happiness of the citizens.

During my visit to Nomunniburgh, I was not able, perhaps, entirely to master all the details of the government of the city. Suffice it to say, however, that, by paying attention to matters which do not usually occupy the attention of governments, and some of which I have described; by extending the principles of co-operation through every part of the social system,—and thereby making all interests identical,—it has provided the citizens with a liberty which makes possible for all a happiness of which in other countries only the few are possessed. "For," as my friend the Senator enthusiastically said, "with us there is found the interdependence of each on all, without the absolute individual dependence of any one, making a course down which the stream of life flows undisturbed and free; sweeping before it those so called 'natural obstacles' to the universal happiness of mankind which are none of nature's erection."

CHAPTER VI.

EDUCATION.

I HAVE already mentioned the prominent position of the school buildings at Nomunniburgh, and the care bestowed on their erection and adornment. This is a fitting representation of the important place education holds in the eyes of the citizens. There is a lavish expenditure of thought and consideration devoted to it, of which these beautiful buildings are the outward symbol, certainly surprising to a stranger. But, at Nomunniburgh, it is held that education makes the man—that on it depends the whole shape of his life, whether it shall be lovely or deformed, a joy to himself and others, or the reverse.

Parents are by law obliged to send their children to school on completing their fourth year; unless some special reason, such, for instance, as the weak health of a child, should intervene. But this exception must be sanctioned by the senator of the district.

In a state where education is held to be of so much importance, the schoolmasters are naturally a numerous and highly esteemed class. They are

not called schoolmasters, however, but "Leaders"—a name which, when I have described the system of education pursued at Nomunniburgh, will be seen to be specially appropriate. In social estimation they rank next to the professors and senators. They must have taken the degree of the Educational Section of the College of Truth, to which they always continue attached; and they are eligible for its professorships. Thus, being always in correspondence with a body of men specially devoted to the study and improvement of the system of education, they are able to act and be acted upon in the most direct manner; thereby ensuring that newly-discovered improvements in education shall have immediate and practical effect in the schools.

It may be thought that not even the honourable position, in which the profession of Leader places them, will induce any great number of men and women to undertake the not very pleasant duties of teaching, when other modes of working are equally free to be chosen. This is not the case, however, now, though at one time the Government had to bring some pressure to bear in order to get a sufficiency of teachers. At present there is a surplus of candidates for the office. How this change has been brought about arises from the fact that education, from being looked upon as a kind of operation which childhood must be made to undergo, whether it is pleasant or not to others or to the children themselves,

like whooping-cough and the measles, has been raised to the dignity of a science, which possesses all, and even more than all, the interest of other scientific studies. The endless diversities of character and abilities which children present, and the general and particular training most suitable to all and each of these different qualities, provide problems for consideration and observation of which it may be said, as of other branches of investigation, that the more they are looked into the more remains to be seen. Here the anthropologist finds one of the most fertile sources from which to gain knowledge and test his conclusions by practice. Thus, when added to the high position which the Leader holds in social estimation, there is also the charm of scientific research, aided by practical experiments and results, it becomes a very different occupation to that of the ordinary schoolmaster of other countries, whose work becomes wearisome and worrying, because, very often, he is labouring without tact and *against nature.* Another circumstance which makes teaching more pleasant at Nomunniburgh is, that the number of teachers to taught is greatly larger than is usually the case elsewhere. There is at least one teacher to every six scholars. Those who have ever taught will well understand the vast difference, in point of pleasure and comfort, between teaching a class of some twenty or more children and a class of half a dozen. In the former

case, the process is not seldom one long course of driving the teacher to distraction; while, in the latter, concentration of attention and even intelligent interest become possible both to teachers and pupils.

Although children are sent to school at four years of age, they do not, in the common acceptation of the term, begin to be taught immediately. All their time is at first spent in the playground, upon which much care is bestowed in making it all that a playground should be, in the matter of gymnasiums, &c., suitable for all ages of children. The first part of education is for the purpose of meeting other children, and, by thus associating with their little fellow-creatures, to rub off the angularities which are contracted by living in a narrow circle. This is what is called the "gregarious education;" that is, the training of the individual will to live in accordance with the general harmony of all. This is not left, however, to the children themselves to learn. They are not thrown, like so many herrings into a barrel, to arrange themselves as best they can. Leaders move among them, teaching and regulating their games, playing with them, in fact, while, at the same time, setting the children examples of conduct which, without attempting to do so by reasoning, imperceptibly act upon the young mind and lead to imitation. Above all is this *imitative* teaching pursued instead of the authoritative. The first object of the teacher is to make a child easy in his presence;

to keep authority in the background, but at the same time to preserve that natural lead which is due to mature years. As may be supposed, to this part of the education, no little tact and insight is needful on the part of the Leader, in order that it may neither be overdone, nor not done enough.

But the most important duty perhaps of those who superintend the children at this time is that of stimulating a spirit of inquiry in their minds. Sooner or later, according to the nature of the child, mere play becomes insufficient to satisfy it. It begins to inquire; and it is at what is called the "age of inquiry" that education proper begins. Then it is the child is *led*, not driven, into school to satisfy its questionings; and it is the duty of the Leaders who attend them in their play to encourage and attract to this end. A whole volume might be filled with the means, half persuasive, half example, suitable to the comprehension of children, by which this is accomplished. For instance, there is nothing more easy than to stimulate a child to desire to learn to read by reading aloud some interesting story in a book, which will nearly always be followed by the request, on the part of the little auditor, to "read some more, please." Then is the time to inspire it with the desirability of learning to do this for itself. Although, at first, this advice may be rejected, in time it will certainly come to be accepted, and the child will then pass

into a school class for the purpose; or, in some cases, the first lessons will be given by the playground Leader. And so, by this process, as the child grows older, branch after branch of study is entered upon, as quickly as the youthful inquirer can be led up to it. Once a class is entered, the child is not allowed, of course, to leave it should the work of learning at first prove distasteful. But here again it is a coercion of reason, and not of intimidation, which is employed by the teacher. By making the tasks as little monotonous as possible, and giving them some cleverly devised artificial interest, the difficulties are smoothed over and the child's will made to consent to learn. It must also be remembered that the children, having reached the age of inquiry, before they enter the classes, are to some extent, amenable to reason; more than if they had been thrust, "nil they will they," into learning, without knowing any other reason for the why and wherefore except that they "must do as they are bid."

At Nomunniburgh, then, all the children know of school at first is, that it is a place to go and play with other children; consequently, there is none of that aversion to it which is almost always a marked feature at the early period of school-life in other countries.

There is great diversity in the ages at which the children really enter on school-work; accordingly as

nature has gifted them with brains. But this time is always accelerated, in the backward, by seeing the more forward passing before them into that sphere to which, from their earliest entrance into the playground, they are always taught to look up to as a superior abode.

From the age of twelve till sixteen what is looked upon, at Nomunniburgh, as the most important object of education is carried out—this is what is called the "vital education," or, as we would say, the moral education; but, as representing more correctly the idea of its importance and comprehensiveness, the former term is used,—for it includes *inculcation in all the laws of life.*

I do not, of course, mean that during this period ordinary education is neglected, but only that it takes a secondary place in the plan of teaching. The primal object is this vital education; just as, in some schools, classics, in others mathematics, receive most attention, without altogether excluding, however, other kinds of learning. The way in which this vital or moral education is conducted is considerably different in mode to that which is attempted in this way in other countries. It is not by merely telling the pupils that such and such things are wrong and others right; that excess leads to misery; or, that falsehood and fraud will surely be punished. They do not tell the result of derelictions from morality in this rough and ready way,

any more than we would give a child some problem in arithmetic, and then, without waiting for the pupil to find out the result by his own calculation, give the answer. Such a course would destroy any good results to the child, although it might, nevertheless, always be able to quote the answer glibly enough.

At Nomunniburgh, it is argued that what is true of arithmetical and other studies is equally true with regard to that of morality; and that if a child is only told the result of bad conduct, and not taught the intermediate and connecting steps which make that result a certainty, usually the teaching is no more effectual than would be the above-mentioned description of mathematical education. Some effect there might be, but very partial and unsatisfactory. Thus morality becomes, from having a merely passive reception in the child's mind, to be a question for active thought and comprehension, and therefore requiring as much, if not more, time to be really learnt than do other kinds of education. Not only are the great moral dicta of the world's purest minds known to the children by rote, which, as we see every day, have, when best known, often least result on conduct; but they are taught to demonstrate their truth and bring out the result by reasoning, as completely and as clearly as they would the problems of Euclid. For this course of teaching suitable class-books are provided, containing the arguments and proofs concerning the most simple

and elementary questions of morality and true life, to the more complex and difficult. When these, again, are mastered, some of the pupils who are inclined to philosophy enter upon independent studies, leaving the class-books behind; just as is the case with a few students in other branches of learning, and thereby ensuring the advancement and perfecting of all kinds of knowledge.

The first lesson in the science of morality,—for to a science it is reduced at Nomunniburgh,—is composed of definitions of the terms used in the study; such, for instance, as good, bad, true, false. Necessarily, these are learnt by rote; but they are ready for comprehension in the child's mind, when they are met with in the more advanced stages of the study, just as, before entering on the study of Euclid, it is needful to learn the meaning of the various terms employed. To this follows a book filled with well-known and simple axioms of morals, most common and needful in everyday life, and the proofs of their truth. For instance, to give one, of which I have already mentioned the beneficent operation at Nomunniburgh, instead of telling children, without giving the why or wherefore,—unless by saying that it is "right," to which the child probably attaches no definite or correct meaning,—to "Do unto others as they would others should do unto them," it is written in the class-book, "Prove why, 'To do unto others as you would they should do unto you,' is right."

From this the "problem" goes on to show why the contrary is bad; and what evils *de facto* result therefrom; why it is good, and what beneficial results come from its practice; in fact, entering most simply but thoroughly into all the arguments which, to a reasoning and enlightened mind, prove the truth of the saying. Again, they do not tell a child falsehood is evil; it has to learn the proof that falsehood *is* evil, that truth is good; that vice is bad, and virtue good;—all these principles of morality are reasoned into the child's mind. The proof of the truth of accepted axioms of morals is not left to the bitter experience of after years, when the sad results of disregarding them are seen, often too late to be remedied. By this scientific mode of teaching the laws of nature and society,—which in other countries seem only made to be broken, notwithstanding a general consent to their truth,—are made as inviolable as are the rules of grammar and arithmetic to one who has been properly instructed in them.

"Train up a child in the way he should go, and when he is old he will not depart therefrom," is a proverb not alone appreciated, but acted upon, to its full extent at Nomunniburgh. It is the care of the state that this vital education should be of the purest and most comprehensive kind possible; and, although its practical working is left to the Educational Section of the College of Truth and the Leaders, yet the Senate keeps a general supervision over it, and

sees that it is properly attended to. For it is to this part of the education of the youth of Nomunniburgh that the means of making feasible the peculiar institutions of the city greatly depends. Now is the time when "Progression" is firmly and effectually taught. Labour is proved by elaborate and convincing arguments and examples to be the proper and healthy state of man, while idleness is traced out to its ultimate results of degradation and final extinction.

As may be supposed, some of this teaching is beyond the immediate comprehension, in its full meaning, of the taught; and, as in other branches of education, the benefit of it is not fully acknowledged until long after. But it is only lying quiescent until occasion arises for its use, and it is constantly operating, unconsciously it may be, on the mind, and destroying the tendencies to wrongdoing as they spring up, in the same way as, as I have already said, a knowledge of arithmetic prevents, naturally or unconsciously, false calculations.

It must not be supposed that, with all this attention,—or, as some would call it, over-attention,—to morality, that the youth of Nomunniburgh grow up of that peculiarly *unhuman* order of beings sometimes met with, who exasperate their neighbours, by an expressed or implied "unco guidness," into calling them such names as "pharisaic," "strait-laced," &c. There is nothing of this kind about the citizens. They are freely and frankly human. The

greatest care is taken that all artificial ideas of right and wrong shall be expurgated from the vital education; for it is from these false ideas, in great measure, come the contradictory notions concerning morals, which lead to uncharitableness and calling one another by names such as I have mentioned, expressive of dislike or disapprobation. All this is avoided by teaching only what may be called "practical morality," dealing only with what is plainly good and bad to our neighbours and ourselves. In this is included the precept to "love your neighbour," and this alone, when truly learned and practised, of course prevents any of that mutual pointing of the finger indulged in by people who each hold half a truth.

Again, where morality is so universally and effectually taught, there is no class which openly derides it. It is never fashionable to do so. As soon would the citizens think of scoffing at the food they eat or the air they breathe as at the mode of life which the vital education inculcates. This, however, as I have said, is owing to the fact that the moral food of the people is unadulterated by artificial and unnatural ingredients, which too often lead to the rejection of all.

I may mention, as a curious fact, that this strict attention to morality ensured by the vital education, carried on as it has now been through many generations of citizens, has begotten in them a new sense,

or at any rate has quickened into active existence one which is usually very latent and imperfect. This is the Moral Sense, which, in its own sphere, is as perfect in its operations as the senses of seeing and hearing in theirs, and as a consequence prevents, like these latter, many errors and moral ills into which people otherwise are apt to fall. Especially is it of use, in guiding by instinct the individual course, in reference to those minor actions of life which, so to say, are either good or bad, as time and circumstances may make them. Such, for instance, as amusements, and the exercise and restraint of the various passions which nature has placed in man. Indeed, it is only by the possession of the moral sense in full working order that these matters can be properly adjusted and regulated; for it is impossible to form any code of morality which shall meet all the thousand and one cases which we have continually to come to a decision about, and which are perpetually shifting their ground; now becoming reefs on which we may be wrecked, and at other times forming harbours wherein we can safely shelter. How often we see this proved among people in whom the moral sense does not exist or is very imperfect! Such an one will fix upon some of those shifting subjects, and pronounce it to be either bad or good, definitely and unchangeably; instead of seeing that it is, in fact, neither one nor the other, but exactly as the individual moral instinct shall pronounce

it at any given time. Amusements are, in the hands of such purblind moralists, especially liable to receive positive anathemas or blessings, when neither, were the moral sense active, would be indulged in.

The next most important object of attention after the vital education is the study of how, in each child, Individuality can best be preserved and the natural talents developed.

What is meant by Individuality at Nomunniburgh is not precisely the same as the word usually indicates—that is, super-distinguishing traits of character in a man,—but rather, merely, *the natural traits of every individual, as distinct from those of every other individual.* All nature is diversified—no two animate objects are ever exactly alike; and that this variety is pleasing has passed into a proverb. At Nomunniburgh it is sought to preserve the variety of mental powers, which, as they are the more delicate and difficult to keep intact, are so much the more pleasing when thus preserved and allowed to grow naturally. Who does not know the difference of interest in the intercourse with a man who has sufficient mental strength to be *himself*, and one who has no originality, no individuality of his own, who has "nothing in him," who is "washed out"? As all men are born with some Individuality or nature of their own about them, this defect really means either that it has not been stimulated by proper training into action, or that by force of some untoward circum-

stances it has been crushed out of existence. Poverty and riches both effect this. The pressure of poverty, if it does not always prevent a man calling his soul his own, not seldom drives him to occupations utterly uncongenial, and therefore destructive to his proper Individuality. True, if of an abnormally strong turn of mind, the Individuality will assert itself, and get into its proper and natural groove. But is it any the better for having been opposed? Does it not become too often warped in the struggle, and present a spectacle neither happy in itself nor pleasing to the beholder? What does the expression that such an one has become "soured in the battle of life" mean but that he has had to contend with obstacles which barred the path of his true existence—his Individuality? But it is said that this contention strengthens the race? Doubtless it does; but it is an increase of strength at the expense of natural symmetry, and can therefore well be dispensed with. There are sorrows and struggles which are good, and which every man must go through in order to be perfected; but these are not over artificial obstacles, put in his way by the adventitious circumstances of poverty or position, but, rather, over unruly wills and headstrong passions, which must be conquered by every one who would truly *live*. Riches, again, by relieving men of the necessity of thinking, often destroy the Individuality, and produce a blank insipidity of mind, more deplorable to behold than even

the blurred surface of that which has, from hard circumstances, found this world a confused place. By the system of life carried out at Nomunniburgh, stunted and defaced Individuality, from these two causes, is avoided, and the task for the Leaders greatly simplified. Their principal care is to *set going* the more or less latent individual energies of the children; to strengthen those whose original faculties are weak, and to guide, in the right direction, those having too strong natural assertiveness.

The first step in this process is to teach self-reliance—that lasting happiness must come from within, and not be at the mercy of anything or anybody without, however pleasant for the time, and in a secondary sense, needful. When this lesson is successfully impressed on the mind of the pupil,—as by all the ingenious and graceful methods which the Leaders know so well how to use it almost invariably is,—the Individuality follows as a natural consequence. The youth once led to look upon himself as the architect of his own happiness, must inquire how this is to be accomplished. He finds by intuition, or he learns by education, that it is only attainable by developing his faculties, and in cultivating those tastes for which he has a special liking, and wherein lie his Individuality.

"But," it may be said, "this course of teaching is really instructing the child in selfishness, by showing the way to be independent of others, and

making it thereby indifferent to the happiness or misery of its fellows."

This is not the result of the lesson, however. Logically, and were it possible to carry out a system of complete isolation and independence of each other, it could not result, for there would be nobody on whom pity or charity could be exercised. But such a result, even were it possible, is very far from being that aimed at in the teaching I have described. The very opposite to selfishness is taught. It is clearly demonstrated, as well it can be, that the practice of kindness, love, and charity to others are some of the best and most powerful means of ensuring the happiness of those who exercise them. "Tingling with satisfaction at having done a good action" is believed by the citizens of Nomunniburgh to be one of the highest gratifications of one of the noblest faculties of man, and it is accordingly practised in no stinted measure. Their social system, of course, greatly tends to the development of this, the purest outcome and perfecting of what may be called the "sense of disinterestedness." For where commerce is a huge system of gifts, and the material requisites of life are free to all, the greatest obstacles to its growth are removed.

Thus, by making disinterestedness necessary to the most perfect interestedness or self-satisfaction, it is placed on a far surer and more lasting footing than when at the mercy of more or less varying

sentiment and feeling, having no other basis than the momentary impulse of an uncultivated and almost unacknowledged instinct.

During the period whilst these various phases of education, I have described, are being carried on, cultivation of the intellect is also duly attended to. But this part, which in most schools is looked on as the principal object of education, is at Nomunniburgh held in only secondary estimation. That is to say, it is regarded merely as an adjunct to the real education, which, it is held, is to make sound-living, much more than sound-learned citizens. As a consequence, there is considerable laxity allowed as to what and how many classes of instruction the children attend; although being, as I have said, encouraged to pursue knowledge as the way to happiness, the general average of erudition is quite as high as in schools where learning is compelled. In particular instances it is much higher. This may be accounted for by the fact that, being voluntary labour, whatever is undertaken is more perfectly acquired than where, as forced knowledge, it creates, very often, a distaste for it in the mind of the pupil, destructive of all good results.

Of course, elementary instruction, such as reading and writing, is quickly appreciated by children as a positive gain. It is in those more abstruse matters, such as learning a dead language, or acquiring a knowledge of the higher mathematics, where the

child is unable to see any tangible benefit to its everyday life, and which require the growth of reason to appreciate, that it is considered, at Nomunniburgh, there is no good in forcing upon the child's attention, till such time, at any rate, as their benefit can be appreciated.

As the age for leaving school draws near, and after the choice of a profession or occupation is decided upon, each scholar is taught those things which will be most useful in its after career. Eighteen is the maximum age for boys to continue at school, and nineteen for girls. The education of both sexes is carried on in a very similar manner, except that the girls are especially encouraged to study the lighter arts, such as music and drawing, more than the boys. Although, of course, the work of the women is usually found in household affairs, they are by no means debarred from entering into professions, should they have special aptitude and desire to do so. The College of Truth is as free to them as to the men, nor are they ineligible for the honour of the professorship. But, as may be supposed, very few candidates present themselves when natural inclination usually points to domestic life as the most fitting sphere for the gentler sex. Still, where abnormal tastes and genius make a woman unlike the bulk of her sex, there is no bar to the full play of her abilities in any line of life that may be chosen.

It will be seen, from the description of the course of education I have given, that men and women of considerable ability are required to fill the office of Leaders, and that, therefore, those who attain the dignity are held in no little respect by the rest of the community. Shrewed common sense, tact, and a philosophical disposition all require to be cultivated and employed. These qualities, which are often overlooked or but little considered in the choice of instructors, are held to be of much more importance to be possessed of than mere technical knowledge, however excellent. Of course, the latter is required, but it is not the chief qualification. The occupation being thus synonymous with the possession of those qualities which men most esteem and desire to be held gifted with, it follows that there is no lack of candidates for the position.

The coping-stone to the educational system of Nomunniburgh is some instruction as regards those physiological facts which, at a certain age, so powerfully act upon youth, and which either form or deform accordingly as they are used or abused, controlled or left without guidance. Those passions, at once the cause of strength and weakness in man, the kindlers of energy or the highways to decay and death, are delicately yet plainly pointed out in their proper bearing on life. Their place is shown, and the result of their usurpation over more than this

place is vividly depicted. The intimate relation between virtue and strength (which, indeed, in past ages, from the two words being almost the same in some languages, would appear to have been considered as one), is insisted upon and proved by all the examples so easily found. The noble result of passions conquered and brought into subjection to the mind is shown; how it is the first necessity to true manhood, and the surest guarantee for the progress of the race to higher life and increased intelligence.

That this portion of the education must be conducted with considerable tact need not be said; but the fear that it may be destructive to "native modesty," whatever meaning may be attached to that phrase, is not allowed to prevent its being carried out. The evils which this instruction counteracts are so many and practical, that those more or less ideal drawbacks, which sometimes prevent its being given, are not considered sufficient to warrant attention. When real dangers are to be avoided, sentimental perils must be unheeded.

When the term of education is completed, the youth goes forth into the world, not, it may be, entirely proficient in "polite learning," but filled with that knowledge which teaches the way whereby true life and happiness can be attained. Taught to find pleasure in the use of the faculties with which he is endowed, guarded, by a well-defined instruction, from their disuse and abuse, all

the rest is added unto him, and he is as little likely to fail, in his progress through life, as a well-arranged mechanism is likely to get out of order until worn out. As my friend the Senator once said, when we were discussing education, "If we can compel hard and senseless metal to do our bidding with such marvellous precision, ought we not to be able to mould the pliant and sentient mind of childhood into forms of all that is best? You know that it can be trained to be utterly evil; then why not allow that it can also be trained to be utterly good? Does not the too well-known fact of the former imply the feasibility of the latter? or, if vices are hereditary in men, are not virtues equally so? And with every succeeding generation in which the effort is made, as you see we make it, to increase the number of virtues and decrease the number of vices, will a purer and nobler race of men be born, until at last perfect harmony shall be gained in the mental and moral as in the material world, and all creation shall rejoice in a perfect order. Who will say that conscious life, the last and highest product of the Creating Power, shall ever remain half chaotic, rushing blindfold hither and thither, now throwing down, now building up; but, rather, that it shall, as centuries roll on, evolve more and more, till the brightness of perfect light shall with no variableness guide the ultimate man in all his ways? Look around; are not some first faint streaks of the com-

ing time already visible? It needs but to throw down the artificial barriers to its free entrance, which man in these first ages has thought needful for his protection during the night which is passing away, and the full glory of day will appear."

CHAPTER VII.

SOCIAL LIFE.

At Nomunniburgh the sentiment of kinship, usually confined to blood-relations, is extended by each of the citizens to all the rest. Family ties are not considered more close or more binding than the ties of co-citizenship. In fact, the proverb which says that "blood is thicker than water" does not apply here. In social intercourse, and in all the transactions between the citizens, the same is "brother, and sister, and mother," whether living under the one roof, and of one family or not.

This extension of the feeling of kinship from the few to the many has, of course, when effectually carried out (and the teaching that all men are brethren forms part of the vital education), the most happy results. Many of the miseries and feuds which disturb social and political life arise from the habit of viewing with suspicion and distrust our neighbours and their doings; while much of the happiness of family life comes from the feeling that

here, at any rate, we are safe from betrayal, and sure of more or less sympathy and support. Even among the most depraved it is not often brother will defraud brother, or a son ruin his father, at least wittingly. Further, it will readily be allowed, I think, that children, in large families, grow up with greater good-fellowship, and larger sympathies towards each other and the outside world, than those of small families. That it is not invariably the case I admit, but nevertheless the tendency is naturally in this direction. For in large circles the intercourse with others, of each member, being greater, the sympathetic instincts become widened, and this leads to more all-round sociability.

What, then, must be the beneficial result when those affections which usually twine round some very few individuals are trained to embrace in their folds all mankind?

The posssibility of attaining this sentiment throughout the city is, of course, greatly aided and made possible by the absence of money. Where there are no jarring interests it becomes comparatively easy to live peaceably with all men. True there is emulation and competition at Nomunniburgh of various kinds, but they are all of that sort in which the best man wins, and, therefore, breed no sense of injustice in those who are defeated. Such are the competitions for the senatorships, professor-

ships, and the attainments of science and knowledge; in which those who win and those who lose are neither *materially* better or worse off—competitions by which both victors and vanquished are improved, and which leave no trampled-down residuum in rotting poverty to taint the air and infect all mankind with a lowering despair. All the citizens being possessed of what is equivalent to "independent means" in other countries, have not to engage in emulations of which the successful result means the more or less hidden defeat of the other competitors in matters which, as we see every day, produce envy, hate, and all uncharitableness, because they are of a life-and-death nature, and such that the loser cannot turn his attention to other affairs, and so forget his defeat in some new occupation. No wonder, then, as some fellow-creature, gifted with better abilities or better opportunities, rises, drawing with him the money which is equivalent to comfortable existence, and without which many of the goods of existence are debarred, —no wonder that there should often be felt in the heart of the weaker man a dislike of his kind, coupled with a feeling of misery of an intensity and bitterness unknown among the well-to-do of all countries and the whole community of Nomunniburgh. Between such competition and that carried on at Nomunniburgh there is all the difference as between a sham fight and a real battle. The latter is for existence; while in the former, defeated and

victors came off materially as well, although they have had the healthy exertion and "fierce joy" without the suffering and death. But here the analogy changes; for the emulation carried on at Nomunniburgh is as much more important and ennobling than the competition for money, as the real battle is considered to be greater than the sham fight. For the citizens are engaged in an emulation which leaves no incurable wound to the defeated, and wherein true happiness is to be found for all, viz., in the endeavour to raise humanity to higher and higher levels, and make everything conduce to the general good, and thereby consolidate that feeling of kinship which, as I have said, is so universal at Nomunniburgh.

But it will be said, "There are natural antipathies and affinities which will act in social intercourse, even if all adventitious obstacles are taken away, and prevent the unity you describe."

Quite true; but it is by the very recognition of this fact that the citizens are able to live together in peaceful community.

Social intercourse is entirely guided by affinity. Formal and conventional intercourse, by which society in other countries is so much ruled, is unknown at Nomunniburgh,—and this alone is a strong safeguard against the explosions which arise from the conjunction of incongruous elements.

It is carefully taught as a part of education how diversely man is constituted, but that all these diver-

sities of tastes and ideas, when allowed proper scope, go to make up a pleasing whole. That the proper way, then, to make these differences harmoniously exist together is not by one man attacking the other, and trying to compel each to think and act alike, but by allowing to all diversities of mind fair play, so long as this does not interfere with the freedom of others. No doubt there are many things which will occur to prevent perfectly attuned social life; and some of the differences act and react on each other, and, by thus clashing, destroy each other, so that the result is beneficial. But where every individual is trained to the exercise of common sense in the highest degree, the tact thereby engendered permits escape from, and also obviates the need of, such clashing to a great extent. Fools and busybodies are a potent cause of social disorder. It is the especial care of the Education Department that in Nomunniburgh there should be none. But it will be said that this is impossible. Not in the least. Time has seen greater changes wrought in mankind than this,—the endowment of the majority of men with, at any rate, some share of common sense. Properly directed education has done as great wonders before now. Why should not a whole community be brought to think and act correctly? Not a few of its members already do so; and herein is the promise of the like possibility for all, the right conditions being forthcoming and applied. And these condi-

tions it is the duty and delight of the Leaders of Nomunniburgh to prepare for their pupils in the course of the vital education.

No one can have failed to notice the difference between the social gathering which is the result of congenial tastes and sentiments, and that which arises from custom, fashion, or other artificial cause. The former is perhaps one of the truest pleasures mankind is capable of enjoying, while the latter is, to the intelligent and fully sensible, an excruciating ordeal, causing an abrasion of the spirit as painful and as real as if it were of the body. But further, incongruous meetings (which in countries where money is used are more or less a necessary evil, but of which there is no such pressing need at Nomunniburgh) are looked upon as positively immoral; and for this reason, that from these arise malignant gossip. Those who meet together from real friendship, the result of affinity, will never speak evil of each other. It is as unlikely as for a man to openly and sincerely speak evil of himself. But it is acquaintanceship from which gossip springs, where people, brought together who have dissimilar tastes and ideas, naturally and inevitably fall to deriding and criticising that in others for which they have no comprehension or appreciation. Idleness and consequent vacuity of mind, too, lead to gossip, and this cause is also non-existent at Nomunniburgh, since all have work to do which keeps them engaged i

minding their own affairs; not merely as a rule, however, from the force of necessity, but by the far stronger power of congeniality of occupation.

But while thus clubbing together, like to like, the citizens do not thereby degenerate into "cliques," and act in a manner openly or covertly hostile to each other. Their condition is simply that which we often see in family life, where, while all are on terms of perfect amity with each other, the individual members live in very varying degrees of intimacy, just as they possess tastes more or less in common.

There is no formal system of introduction at Nomunniburgh, consequently the elements assimilate more easily; for from introduction follows acquaintanceship, and the evils more or less positive which result from it. But when each is at perfect liberty to address the other, whether introduced or not, it follows that there is no association except that which is spontaneous. And how widely extended is that spontaneous association! How often in other countries will two people know each other and like each other "by sight," and yet, for want of introduction, will never speak; yet probably intercourse would have been in the highest degree agreeable to both? How many delightful friendships was I able, even during my short stay at Nomunniburgh, to contract with people whom, had introductions been needed, I should never have known? Nor had I ever cause to dislike this free-and-easy system, so well did all seem

able to tell by acute instinct whether our society would be mutually agreeable. In fact, the citizens exercise a phrenological power which can decide the question before any words pass. The ability to "tell a man at a glance," an accomplishment possessed by few in most communities, is almost universal at Nomunniburgh, because continually in course of being exercised. Such a thing as loneliness, or being without friends, is impossible, while the chances of being bored by acquaintances is equally so; for as it takes two to make a quarrel, so it takes two to make a friendship; and other relationship there is none recognised or required.

This system is, of course, only possible under certain conditions; the two principal of which are, that all interests should be identical,—thereby taking away any cause for what are called "interested friendships;"—and, secondly, that the moral tone should be sufficiently high,—or, in other words, that the people should be all true ladies and gentlemen,—so that no base advantage should be taken of this freedom of intercourse, especially where the difference of sex might tempt it. At Nomunniburgh these two conditions are fulfilled, and the result is as delightful as it is unique.

Moreover, this perfectly voluntary system of social association does away with that round of petty hypocrisies and white lies so prevalent in a state of society artificially constructed. Affectations of friendship,

interest, and tastes, so universally reprobated, but so universally practised, where people associate merely because some real necessity or some rigid custom requires it, are quite unknown at Nomunniburgh.

As I have mentioned, there are no servants in the ordinary sense of the term. The word is unknown. As a consequence, the ladies of each household have to undertake the work usually done by the domestic servants. The idea of ladies doing this will doubtless shock those who look on all such work as derogatory, and indeed sufficient to make any woman undertaking it forfeit the name. But to any such way of thinking the ladies of Nomunniburgh are complete strangers. They have the same idea as the men, viz., that it is only by work and progress that they will find happiness and health, and that no work is derogatory if it be necessary and not evil. Hence, as they regard the best working man—that is, the man who improves all his faculties to the utmost—as the finest gentleman, so they regard the best working woman, who keeps her house in most perfect order, as the truest lady; so completely opposed are the ideas of this strange people to all I had hitherto been accustomed to. No doubt the altered view with which work is regarded—that is, not as a necessary evil, but as a necessary good—fully accounts for this mode of considering the matter; no longer being regarded as an unpleasant physic, only to be taken when unavoidable, but

rather as the most needful of all food wherewith body and soul are to be nourished and developed.

"Then," it may be said, "it is the household drudge, the woman who is never finished scrubbing and scouring, who is most held in esteem. Preserve us from such a notion of gentility!"

Far from it. Such a woman only performs half her work if, in attending to household cares, she neglects herself; just as a man who gets absorbed in some vocation so entirely as to neglect and be ignorant of all else outside it becomes a miser or a Diogenes, "a man of one idea," but not a true man. I must add, however, that through the marvellous perfection to which architecture and mechanics have attained at Nomunniburgh, the coarser work of the house is reduced to a minimum. All that is essentially hard, laborious, and unpleasant in domestic work is performed by mechanical appliances, only requiring guidance to do it more completely and effectually than the best maid-of-all-work. All sorts of washing and cleaning are performed by machinery, while well-arranged systems of lifts do most of the fetching and carrying usually undertaken by servitors.

Nor need one be surprised at all this? After the *impossible* things which the world has seen the civil engineer perform, he would be rash indeed who would define a limit to his powers. At Nomunniburgh, where no lack of money or want of co-operators to aid his designs is felt, it is no wonder

that this science has advanced even still more rapidly and effectively than in other countries, where the expense so often interferes with the feasibility and adoption of the ever-improving designs of inventors. The general effect of the ladies thus having some physical labour, however slight, to perform, is good. Their physique is of course improved thereby; and if at times it may chance that they acquire more of the bustle of the kitchen and less of the grace of the drawing-room, it is only to a pleasing degree. Their features have a healthy, natural hue, which in other countries has often to be sought by art; and if their step gains in activity, it is, both for their own sakes as well as for others, more beneficial than the langour and weakness which results from do-nothingism. Many of the ills to which women are peculiarly subject and suffer so much from are, by occupation, either worked off or avoided altogether, while there is no more fear of vulgarity and coarseness following from a woman undertaking work than there is from a man doing so. These have their origin from very different sources.

I was much struck with the almost universal good looks of the citizens; not that they all had features regularly beautiful, but nearly all, both men and women, were attractive looking. I saw no faces which were repulsive to behold, and very few unmeaning ones. This may be attributed to two causes—the physical conditions of life at Nomunni-

burgh, and the high moral and intellectual status of the people.

Being neither ground down by poverty, nor destroyed by luxury and idleness, having labour without "black care" to superintend, having food and raiment wherewith to content them, there is none of that stunted and sometimes hideous-looking undergrowth of humanity seen in other countries, when, by circumstances of their own or others' making, are deprived of proper nourishment, education, and not seldom even of pure air, they become deformed, depraved, and in fact the victims of all the two well-known evils of poverty. True, there is a certain aspect of poverty which is healthy, when it compels people to exert themselves; but this result of it is carefully retained at Nomunniburgh by other means, as we have seen. But no one, I suppose, will assert that poverty, as a whole, is good, or that the poor are morally and physically, apart from the strength which manual labour gives them, better than the competent and educated classes; while the actual harm of poverty in creating the criminal class, and all that degraded, chaotic mass of humanity called "the dregs of society," is too keenly felt to be disputed.

Also, I need not point out the action of idleness, in the destruction of physique, which non-necessity to work sometimes allows men to fall into. The pinched face of the poverty-stricken, and the bloated or vapid

looks of the slothful, in all their gradations, are, alas! too common objects in the world to make us for one moment doubt that from these two causes spring much of the ill-looks of mankind.

But it is held at Nomunniburgh that the real, or at any rate the principal, agent in making an attractive or a repulsive countenance is the mind; that "as the mind is pitched, *the face is shaped;*" that they who live purely and naturally—by which last they mean *progressively*—will almost certainly have attractive features; that gradually, even if plain to begin with, they will grow more beautiful; and, under such conditions, will, from generation to generation, approach nearer and nearer to the regular lines of beauty which all recognise as such and admire. For, as it is very truly argued, we see how often, even in those born beautiful, if they follow courses contrary to nature, and, what is the same thing, morality, how quickly the opposite effect is produced. They themselves become plain, and the brand of their iniquity is not seldom transmitted to their children; though fortunately by natural causes, that is, unless both parents are equally depraved, the effect is greatly ameliorated in their offspring.

By far the greater number of children are born with faces beautiful to some, and attractive to all, who behold them. How is it, then, that so many pretty children grow up to be plain-looking men and women, and, to those who are not their intimates, utterly

unattractive? Simply, according to the idea of the people of Nomunniburgh, because their minds, either from inanition or unhealthy and bad growth, become plain or worse. But if a man or woman would be handsome or beautiful, it rests with himself or herself to become so, by living such a life, and by cultivating such a tone of mind, as shall exclude all that is gross and stupid, and include all that is noble and intelligent. The extremes of each class of mankind are pointed out as proof of the inevitable result of mind on body. In this the citizens are in agreement with the ancients, who had a saying to the effect that "the mind forms the body." There is no mistaking the living eye or clear-cut features of the truly intelligent, nor the dull, plain, if not always repulsive, face of the man or women who never thinks; nay, even where nature has been kindly to these last, and endowed them with *natally* well-formed features, how proverbially disappointing, after a short time, is a "pretty face but no brains"?

But as most people are born neither beautiful nor ugly, yet as all may, or perhaps must, become either attractive or repulsive in a greater or less degree, and, as I have said, it is believed at Nomunniburgh that this depends greatly on mental action, it will at once be seen that no little fillip is thereby given to what is, at any rate, a good in itself—the cultivation of the intellect and the preservation of a spirit of purity. At first the physical changes may

be slight, but as generation follows generation, the "type" improves. The people of Nomunniburgh having lived in this faith for many years now possess an average of good-looks, at any rate, far superior to that of any people I ever saw, not even excluding the fair and delicate inhabitants of Fortuneland.

But especially was I surprised by the attractiveness of the old people. It is so common and universal to put down those who have lost the bloom of youth as plain and unattractive, except perhaps in the case of intimate relations, that I was surprised to find that the society of the elder people was as much sought after as that of the young, even by the latter themselves. But the fact is, that the continual struggle for purity, the continual growth of intelligence, beget in the former a kind of second beauty—a beauty of the soul, which shines through the flesh more and more clearly as its first beauty begins to fade; and which, like some grand old ruin of church or castle, is even more attractive to the beholder than when in all the perfection of its first state.

Social classes, in the ordinary sense, there are, of course, none at Nomunniburgh; but, nevertheless, society is by no means a dead level. There is an aristocracy of talent, a middle class of mediocrity, and a lower class of ne'er-do-wells,—for the last of these will always be found in every community, and it is for whom, at Nomunniburgh, the laws concerning work are especially made and enforced. Thus no

adventitious circumstances relegate a man to his social status. In whatever class he has been born, it matters not. He is as certain to rise or fall to his natural rank as water is to find its level.

These distinctions do not, however, entail an actual separation and non-communion between the classes. Nature's aristocracy does not need to be fenced round with artificial barriers or to be branded with any outward sign in order to ensure recognition. It cannot be hid if it would, and the acknowledgment of its rank is involuntary. That each should most usually consort with those of their own class is natural, and in accordance with the law of affinity; but there is no custom that merely because two people may be in different grades, that should be a sufficient reason to prevent friendly intercourse. It must also be borne in mind that these classes I have described are more supposed than formulated, yet they are best indicative of the social inequalities existent at Nomunniburgh. But taken altogether, the citizens may be said to resemble most the upper classes of other countries, and for these reasons:—They are all educated; they possess that independence of spirit and manliness of tone which is too often crushed out among those not born in good circumstances, and which, when combined with a pure heart, make *par excellence* a gentleman; while they also have the supple and graceful physique which freedom and plenty, with congenial occupation, create. Add to this that they

have none of the drawbacks which tend to deteriorate the higher classes in other countries, such as the temptations to idleness and luxury and the over-indulgence of the senses; for while the law prevents the first evil, it is the care of education—the vital education—to prevent the latter.

It is said at Nomunniburgh that *overfeeding the sensual organs comes of starving the spiritual.* Thus, for instance, if a man drinks too much, it is because his mental faculties have been neglected. He seeks in the counterfeit intoxication a solace for the absence of the true intoxication, if I may so call it, which results from a soul filled with intellectual activity. No one, not even the most persistent lover of intoxicating drink, would—could the two states be shown him—prefer the dream to the real sight of Eden; for the former, when the vision is gone, leaves but a hideous desert, fit only to die in; while the latter never fades, and ever becomes, the longer we stay in it, more delightful, more entrancing, more "intoxicating," and from it there is no dread awakening. By all the means most suitable the lesson is taught that the overbearing desires of the senses are the result of uncultivated and neglected mind—that they are but the counterfeit of those true pleasures and satisfactions which man must have in order to satisfy his nature. But in the matter of strong drink, I must add, this teaching is made much easier by the fact that there is very little of it used. As a

regular article of diet it is unknown, and its sole use is either medicinal or social, that is, for festive occasions. Moreover, it is pure, and of that sort which, while it "maketh glad the heart of man," does not give him a headache next day!

Stimulating drink is not used as an article of diet, simply because, owing to the conditions of life at Nomunniburgh, it is not needed. Existence is itself sufficient stimulant, and does not require artificial aids. Social, political, and physical conditions all being framed so as to give the greatest possible satisfaction to all, there is a zest given to life so exhilarating as of itself to create a natural stimulation, which makes it move in joyous measure through its appointed space.

"But," it will be asked, "if, under these favourable conditions of existence, such as you have described, the people do not get soft and effeminate? Is it not a well-known fact that among people and nations whose lot is cast in easy circumstances the tendency is to degenerate? How often, both in men and empires, has it been seen that the attainment of the greatest affluence, the greatest glory, are the times from which their period of declension dates?"

Yet is prosperity the primal or merely a possible cause of this decadence? No one, I suppose, will say it is the primal cause, because, as a matter of fact, we know that decay does not universally result from it. Men have borne prosperity as well as adversity, and have lived a healthy, sound life under it. Na-

tions are only congregations of individual men, and therefore, if a sufficient number of such men can be found in a community, it will not suffer from prosperity. The evil effect of affluence and self-satisfaction, whether national or personal, is felt when it disposes *to rest;* when advance, work, struggle, cease, and lethargy, the forerunner of death, sets in.

Hence, war is the rough cure for national stagnation when it begins to appear, whilst "compelling circumstances" must be felt to rouse the individual when luxury and ease begin to envelop the soul.

But war is itself a disaster, and it is, therefore, only using one evil to destroy another. It is a cure that often kills. And the reduction of the individual to straitened circumstances is also a cure sometimes worse than the disease, in that it leads to the commission, not seldom, of that long list of crimes of which poverty is the cause.

Is there, then, no more effectual, more SCIENTIFIC mode of grappling with the evils of prosperity and preserving the manliness of a people than those I have mentioned? Must the individual man ever be held in the leading-strings of necessity in order to prevent him from falling? and must the nation ever be preserved by *feeding on* other nations?

Surely not. For as it is idleness and self-satisfaction, and not prosperity, which lead to the degeneracy of the individual man, so is it the effeminacy and luxury which are the outcome of these which

bring the downfall of a nation—and not peace. Force is the ultimate foundation of individual and national life, but it is the inherent and not the aggressive which is the noblest and best. It is by the preservation and conservation of energy that all life is kept healthy. This the citizens of Nomunniburgh do by the Law of Work and by belief in Progression, the one supplementing the other. Placed in circumstances the most easy, poverty and war being both unknown, they are nevertheless able to maintain a standard of excellence, both in physique and moral and intellectual qualities, much above the most advanced nations, and people who have fought, by sheer right of might, their way upwards. It is only equalled by those few men, found in all nations, who, recognising the power of perseverance, and acting on that knowledge, are called Great by their fellows—who lead the rest, discover new truths, advance along hitherto unknown roads, and find happiness, order, and peace in this progress. Such men, like the citizens of Nomunniburgh, need not the lash of necessity to urge them on, for they fully see that it is in the development of the possibilities which every man possesses wherein lies the true course of nature, and therefore the greatest happiness for each and all. Those distinctly aggressive desires, and consequent warfare, which at times come over nations and men, are supplanted at Nomunniburgh by a suppressive or self-denying force, which is

taught and practised as being infinitely more purifying and ennobling than the most gallant and enduring deeds of aggression, whether done under the name of patriotism or of self-aggrandisement pure and simple.

Marriage, and its immense importance in relation to human happiness, is fully acknowledged at Nomunniburgh, and every precaution taken that, so far as possible, it shall be regulated in such a manner as to prevent the dire confusion which, in an equally great degree, it is capable of producing.

No betrothal can be entered upon, by the youth of either sex, until the completion of their nineteenth year. For those who are betrothed from this age to twenty, a four years' engagement is required by law before marriage can be consummated; from the ages of twenty to twenty-five, a three years' engagement; from twenty-five to thirty, two years; and from thirty to forty, one year. Above the latter age it is left to the discretion of the parties concerned. If betrothals are contracted during the last year of each period, however, an abatement of six months can be claimed from the period of probation. A notice of betrothal must be sent to the senator of the district, by whom it is duly registered. At the expiration of this time, and without any further ceremony being required by law, marriage is considered complete. Should there be a desire, on either side, during the time of betrothal to cancel

the contract, there is no impediment to this being done. But, at the same time, no fresh engagement can be entered upon by the withdrawing party, or, if mutual, by either, until half the term of the last betrothal has expired. The original engagement can, however, be renewed, by the same couple, on condition that half of it is added again to so much of that which was unexpired at the time of withdrawal. Although the freedom allowed, in cancelling engagements, may seem strange, yet it is held at Nomunniburgh that the pain which, in some instances, may be caused to one or the other of the couple thereby, is more than counterbalanced by thus averting, in great degree, the evil of ill-assorted marriages—the result of misapprehension at betrothal on one side or the other. Moreover, the fact that no new betrothal can be entered upon until half of the original term is again completed, is sufficient to prevent thoughtless repudiation, merely for the sake of being "off with the old love and on with the new."

When there is a difference in age, between the pair, sufficient to place them under separate terms of betrothal, the two periods are added together, and half is taken as the time of probation. Thus, if a man of thirty to forty is engaged to a woman of twenty-three, the time of betrothal will be two years. Or, if one of the parties be over forty and the other below, half the time of the junior is taken. In such a case, this makes the earliest mar-

riage possible, viz., at twenty-one. But where there is neither buying nor selling in marriage, as at Nomunniburgh, such unions are rare.

The principal object of this system of betrothal is to prevent hasty marriages, arising from transient passion; and of which the ill-starred consequences are proverbial, and need not be enlarged upon. It is also a safeguard against a rank over-population, to which the mode of life at Nomunniburgh, by its great freedom of existence to all, might conduce,—though all experience shows that it is more from the uneducated and straitened in circumstances—who possess few developed faculties, and fewer means of satisfying them—from whom over-population in the bad sense of the term comes, rather than from those living in ease and comfort. Not that this safeguard is required merely through the fear of having too many mouths to feed; but rather to prevent a *wild* population, both physical and mental, which unwholesome marriages tend to produce. For at Nomunniburgh it may truly be said, "The more the merrier," provided they are citizens of the right stuff. Once born into the world, there is no "struggle for existence," but a steady and natural growth, which, by the very laws of its own being, makes a natural "survival of the fittest," more perfect than the blind force of the social battle, wherein is mown down all that is weak, and not alone all that is bad. The larger the population, the more happiness, the more diversity,

the more ability, the more social variety, and the greater extension of ideas and sentiments, are provided for all. Who does not prefer to live in a large community rather than in a small one, once experience of the former has been gained?

Such, at any rate, is the feeling of the citizens in the matter. The greater the well-bred population, the greater is the happiness and stability of the community. For the rest, it is left to the regulation of the natural laws of supply and demand, when undisturbed by artificial circumstances; that is, until there are too many mouths for nature to feed, man need not interfere, except by judicious pruning, in such and similar ways as those carried out at Nomunniburgh.

Marriage is almost universal in the city; for in the *fit* married state is mankind believed to be most happy. Owing, however, to the system of long betrothals, and the "false starts" which, by their assistance, are detected, the average age of marriage is quite as high as in other countries, where lack of means and social causes, so often prevent or delay it until later in life.

At Nomunniburgh those only are relegated to single blessedness who, by the possession of peculiarly unlovable qualities, or abnormal natural characteristics, make themselves, or are made, undesirable as partners in life; and hereby also the survival of the fittest is, to some length, secured.

Again, the two sexes are placed on an equally in-

dependent footing as regards choice. Women have, unfortunately, in countries where money is used, too often to look upon marriage as the only means within their power of "earning a livelihood," and keeping in the same social grade as that in which they have been brought up. This has a tendency to cause marriage to be regarded, not as a matter of liking, but a question of expediency,—a necessary ordeal, which they must undergo,—just as the uncongenial labour is regarded which, under the same mode of existence, is the lot of many of the men. The consequence is, that it not seldom happens the poor women accept the first offer which guarantees them existence, and not the first love which nature would dictate. But at Nomunniburgh, where material existence is ensured to all the citizens, both men and women, the only "eligibility" is that of mutual esteem and love. This gives to both sexes a freedom to pick and choose, which, especially to the weaker, is no small advantage. Here once more the old adage that "None but the brave deserve the fair" comes into practice; for it naturally follows that those who, by estimable qualities, render themselves "brave" in the eyes of the fair will alone be favoured with their regard; because, as a rule, women have a quick eye for, and a keen appreciation of, the intrinsically good in men, and are thereby led to a fastidiousness of choice, when allowed free will, beneficial to both sexes in the result.

Nor need the long betrothals, prescribed by the law of Nomunniburgh, be considered a hardship; for what time in the life of man or woman is more pleasing, with a pleasure which does not pall, than that which precedes marriage? Here, at any rate, is a certain happiness, whatever may follow marriage. How inspiriting and refining is the companionship. How the energies are kindled to greater activity in order to give pleasure to the beloved one. How mere existence itself is surrounded with a glorious halo, shedding a brighter and purer light both on those who create and those who partake of it!

So fully is this *special existence* recognised and appreciated at Nomunniburgh, that, so far as possible, it is carried on in the married state as well. It is the particular care, both of husband and wife, to avoid that familiarity which breeds contempt and indifference, by all the ways which may suggest as most suitable for the purpose. Perhaps this custom of husband and wife preserving to each other an attitude of friendship, and general crispness in their relations, even after marriage, may be one of the causes, combined with a high tone of morality, why no divorce laws are now required. Add to this, also, that the long betrothals are a great aid to disclosing in time those incompatibilities of temper which so often lead to the Divorce Court.

The "social evil" is unobservable at Nomunniburgh. The poor victims who, in other countries, by

one false step, are too often, through the social laws and the necessity of getting bread, driven into the ranks of "unfortunates," have here no such necessity. A woman may sell herself, but not for a piece of bread. This at once puts an end to the worst features of the case, and reduces it from a question of social to individual evil, to be met, and if possible remedied, as the occasion may arise. Happily, owing to the Vital education, and the *natural* conditions under which the people live, this occasion seldom comes; but if it does, the "Go and sin no more," and not the stoning remedy, is used towards the weaker sex, and all punishment, both social and legal, is visited on the stronger, varying in degree according as the circumstances of the case may suggest. Its principle is the same as that which guides in the punishment of other offences, viz., reparation and reconciliation, so far as these remain possible.

CHAPTER VIII.

LITERATURE.

In a well-educated community, like that of Nomunniburgh, literature of course occupies a large share of attention. Nevertheless, the amount of printed matter put forth in books and journals is not so great as might be expected.

This is owing, in some measure, to the fact that nearly every one is more or less an author—that is, an independent thinker.

It is, as we have seen, a part of the plan of education to allow children, so far as it is feasible and convenient, to follow their own instincts in the choice of studies. In this way, it is argued, the fine edge of the natural mental capacities does not become blunted by forced contact with uncongenial subjects. Later in life, when engaged in some occupation which natural aptitude and inclination alone have led to be chosen, these individual capacities are still preserved unspoilt.

The result of this course of life is to produce independent thinking; because, being usually engaged in occupations which, to each individual, are

a source of some pleasure to think about, the desire for reading other people's opinions and thoughts, merely from curiosity, and from lack of having anything else to do, think, or care for, is necessarily decreased.

In this respect, then, the most intelligent of the citizens, to whom reading would especially commend itself, are all "authors;" that is, each is engaged in the consideration and elucidation of matters which, to himself at any rate, have all the meaning of authorship, in that they are thoughts and conceptions especially his own. The fewer vacant minds in the community, the fewer books are therefore required. Each is a living book to himself, of inexhaustible length, wherein to write and to read. It follows, then, that nothing in print which has not sufficient power to draw off an already preoccupied attention has any chance of notice at Nomunniburgh. Only an author of authors can command an audience. This at once puts an end to a whole class of literature, whose only merit is to supply thoughts to an unthinking people; the mental stimulant which needs to be administered when the mind is impaired and impoverished, and requires artificial support. It is not nourishment, but it is sustaining for a time, and saves the mind from actual death by starvation.

But if ephemeral and commonplace literature is at a discount, that which is truly original, either entertaining or instructive, receives a welcome which the

high-toned discriminative powers of the public of Nomunniburgh makes doubly valuable to the author; acting, at the same time, as a spur to increased excellence, most wholesome and effectual.

The first object of an author is to gain the Literary Order of the College of Truth. Once this is secured, he can devote all his time to literary work. This order is granted by the Section of Literature, and makes the recipient, even if not a pupil or inmate of the College, eligible for election to the professorships of that branch. By this means a check is put upon lazy people, who might, were the occupation of literature free to be embraced without effort, and without questioning as to fitness, use it simply as a cloak for idleness and droning in a busy hive. Also it is a strong incentive to work to would-be authors, who are thereby compelled to win their spurs before they can wear them.

There is, owing to the non-use of money, no merely forced literature, "written to sell," at Nomunniburgh. Thus the public is not inundated and bewildered by a deluge of books whose only value is in the paper they are printed upon.

It may be said that commonplace literature causes no great harm. But in the idea of the citizens it does. For this reason, that if one is continually engaged in reading books which produce no other result than to help to pass the time away, the effect on the mind is analogous to that produced on the

body by a poor and innutritious, however plentiful, diet, viz., impoverishment and weakness. It prevents the development of active and independent thinking, to which the citizens attach so much importance, as most conducive to the social happiness of the community,—by making every one contribute his or her share to the general fund of information, intelligence, and *esprit*. Further, it creates a distaste for the stronger mental food,—that which most effectually rouses the mind to extend its faculties and increase its activity,—and, by satisfying itself with "that which is not bread," destroys the perceptive power which ought to guide in the selection of good from bad literature. Accustomed to devour all that comes in its way, whether good or bad, so long as it is print, the mental appetite naturally becomes coarse and undiscriminating.

It may be urged that forced writing, that is, what has been written, in the first instance, to sell and to make money out of, has been the cause of many good books being written which, without the incentive of necessity, would never have been undertaken. Granted that this is the case, to some extent, in countries where money is in use, it does not follow that at Nomunniburgh equally powerful motives to authorship do not exist. First, there is the natural desire for utterance, which may be fully trusted, as a rule, to make any one, if they have anything to say, to utter it; and, secondly, there is the necessity to secure the

Literary Order before an author can live on his writings; or, in other words, devote all his time to what must be, to him, the most congenial employment, but for which he must first prove his adaptability. Lastly, there still remains, in far greater strength than all the rest, the natural ambition to excel, which, with much more potency than mere money-making, must ever be felt most deeply and most strongly, as an incentive to work, in the true artist.

There is an entire absence of that class of literature which, in addition to being innutritious, is actually injurious, and which in most countries becomes the positive bane to extended education, by pandering to low tastes and inculcating immorality among classes which have just become (so called) educated sufficiently to appreciate the bad more readily than the good. As the dissemination of immoral literature is essentially created by the monetary profit attached to it, it is, therefore, certain that, when this motive is non-existent, a stop will be put to its production.

Newspapers do not flourish in the city. As a great part of their columns are filled with details and comments on the crimes and miseries of mankind, it follows that where these are reduced to a minimum, as at Nomunniburgh, the daily paper is not so much required. Also, by their training to independent thinking, the citizens do not care for the forced writing with which the newspaper is often filled, when, day after day, or week after

week, whether there be news or not, the required number of columns must be filled up with printed matter.

At Nomunniburgh, instead of a regular issue, editors only publish journals when they have amassed sufficient "copy" of a kind high enough in quality to suit the cultivated tastes of the citizens; or, if strictly a *news*paper, and for convenience published daily, it is regulated in size by the actual news of the day. Moreover, these modern gossip-bearers, which have taken the place of the ancient meetings in the market-place to "hear if there be any new thing," have not a great attraction for the people of Nomunniburgh, for the reason, as I have already indicated, that gossip is little indulged in; because all are engaged in congenial employment, which requires attention, and not seldom receives absorbing attention, thereby making other people's affairs a matter of little interest.

"But," it may be asked, "does not this training to independent thought which you have described lead to 'bumptiousness' and 'self-opinionatedness;' more objectionable than even the passivity of ideas and blank-mindedness which it is thereby sought to destroy?"

"A little thinking is a dangerous thing," I admit. The man who either comes to a hasty opinion from a conception of his own, or, as is more commonly the case, from some narrow but plausible argument

set before him by another, and then shuts his mind to any further consideration of the subject, is in great danger of contracting the above-mentioned vices. But surely this is not thinking? It is, rather, a taking unto one's self an ignorance seven times worse than the first! And it is exactly this temper of mind which the independent thinking taught and practised at Nomunniburgh is intended to remove. To "examine all things, to prove all things," is the object aimed at, and certainly this cannot conduce to self-opinionatedness. What men are least objectionable in this way? Is it not those who have thought most, who have discovered the infinity of almost every subject with which man has to deal, and the finity of individual powers to cope with it? Such an attitude, in which the fountains of knowledge shall never be considered as exhausted, is very different to that which, after one draught, sends the drinker away, saying, "I know."

Imaginative literature, the mirage which delights the souls of those who live in the deserts of uninspiring realities, is much curtailed in extent. Keen personal participation in real life precludes the necessity or desire to seek for an artificial interest in the imaginary lives set out in the novel. Not that novel-reading is condemned at Nomunniburgh; but the novel must be a picture true to life, and with a *qui bono* distinctly shown, else it will not be read.

A book which is only written to "distract" is, as I have said, regarded as almost immoral, in that it draws away from and destroys the true "distraction," viz., that which makes us engross, in the realities of life, all the activities and thoughts, so as to make it in the result one long fascinating novel; for if we learn to live entirely in the lives of others, our own individual lives are thereby starved and depleted of interest. The savage and the ignorant have a zest in life which precludes the ennui so often found with civilisation—or, rather, a quickening of certain faculties at the expense of others, which too often goes by that name. In the savage state each leads his own life, which, rude and imperfect as it may seem, never fails in interest to himself at least.

This is one of the causes why, at Nomunniburgh, as I have described, the usual teaching of ordinary schools is not insisted upon, but is left to the desire to learn, which, sooner or later, with some guidance, takes possession of the child. Interest in the exercise of its own faculties is thereby assured. The mind grows, and is not artificially built up, requiring, for props and support, the ideas of others to keep it from falling into an abyss of commonplace or nothing-in-lifeism. Every man must learn to stand alone, it is argued, if full health and vigour are to be attained, as well of the mind as of the body.

But does not this system of teaching each to rest in himself for his chief happiness produce selfishness?

No; for wherein does selfishness consist, and what are the causes which lead to it?

In countries where money is used, poverty, straitened circumstances, the lack of this world's goods, either real or imaginary, are some of the chief causes of selfishness. These compel those who are under this pressure to be careful and frugal; qualities which, good in their place, too often degenerate into selfishness,—that is, seeking after our own comfort, filling up our own barns with provender, regardless of the means we use to do so, in so far as consulting our neighbour's comfort is concerned. Fortunately, owing to the institutions of Nomunniburgh, its citizens have not to contend with selfishness arising from these causes. Such a thing is, in fact, almost impossible; for however, in abnormal cases, a selfish tendency may develop itself, public opinion, and the little to be gained, quickly prevent the temper increasing.

It may be said, "Do not children display a natural selfishness almost as soon as they are born? What 'institutions' can possibly eradicate this; and does it not seem to point out that man is, and always must be, selfish, as proved by the nature thus early displayed in him?"

But who is responsible for this "type"? Are not the progenitors of each succeeding generation? Blame not Nature. She provides only the harmless selfishness needful to self-preservation. But

is it surprising that, in a social state where self-seeking is made the necessary end-all and be-all of existence in the majority of those born into it,—providing the only outlet, or at any rate the most readily understood outlet, for the restless energy which is part of the healthy man's nature;—is it surprising if the children of such parents should most quickly display what is the "ruling passion" of their elders? Mental as well as bodily characteristics are transmitted. The belief on this subject of the citizens of Nomunniburgh is, that not only the physical, but also the mental and moral condition of the children depends on that of the parents. Thanks to the inactivity of the bad selfish instincts of the latter, their offspring begin the world not heavily handicapped with a so-called "natural selfishness," but, sometimes, even free from the slightest taint of it. Specialists in this subject will, all the world over, I believe, confirm the reasonableness of this idea of the citizens. 'It suffices for me, however, to say, that what I saw of the effect fully proved it. For as gentleness is the chief characteristic of some races of men, fierceness of others, so unselfishness, that is, the absence of repulsive selfishness, is that most noticeable in the people of Nomunniburgh. Where all are in sufficiently comfortable circumstances, there is, of course, no scope for the exercise of certain forms of benevolence. But as these imply an equal or greater number of recipients, who must be more or less

miserable, no one, I suppose, will object to the loss of opportunities of exercising unselfishness in such a way.

Materially, then, each is independent of charitable aid; and it is the purpose of the training I have described that each shall be able to stand by himself, not only of material, but also of mental charitable aid, administered by more wealthy neighbours through the medium of print. While, therefore, all can give more, each requires less, and intercourse assumes the pleasing spontaneousness which is the outcome of true equality,—giving and receiving only that which is "convenient."

Nor, from this independent thinking, is churlishness of disposition likely to arise. For "out of the abundance of the heart the mouth speaketh," and it is certainly not the characteristic of mental wealth to shut itself up behind locked doors. Those who possess ideas about any subject do not usually keep them for their own exclusive enjoyment.

Further, through every one being taught to think for himself, social intercourse is ensured against that barrenness which so often makes it a mere bandying of words without ideas, wearisome to all, edifying to none. Unless there be some technical subject on which to dilate, what life is there to be found in much of ordinary social converse? It is only a confused and weak *rechauffé* of the contents of books and newspapers, which has never been assimilated

in the mind of the speaker with anything of his own.

On the one hand, then, selfishness is not practised at Nomunniburgh, because there is (apart from any moral teaching to the contrary which shows its evil) little or no use in doing so; and, on the other hand, it is not *felt* by others, owing both to the material and mental conditions under which the citizens live.

Literary criticism is, of course, stringent at Nomunniburgh. But it is carefully guarded against abuse by incompetent or prejudiced critics. "Official" criticisms of books are published by the Literary Section of the College of Truth, carefully compiled by one or more of the professors. The publication of private critiques is not interdicted, but the name of the critic must be published with each. Personal malignity and incompetence are thus prevented from spoiling the reputation of a book; while the public can always turn to the official critique for a fairly trustworthy opinion.

To conclude, Literature does not dominate over the citizens to the extent I have observed in other countries. It supplies their mental food, without taking the whole mind to work it as it will.

CHAPTER IX.

AMUSEMENTS.

As the people of Nomunniburgh find, as I have described, their chief happiness in the congenial work in which all are engaged, it follows that the amount of extraneous amusement they require is not so great as in countries where idleness and unhappiness of circumstances create a need for it, either in order to "keep up the spirits," or "kill time."

Nevertheless, if the demand for amusement, pure and simple, is decreased, it is only to a certain extent. The effect is to refine the quality. It must here be a kind essentially entertaining, and not of the nature of those mere vapidities which are only patronised in order to help to pass the time. "Killing time" is, thanks to the mode of life of the citizens, an unknown phrase. As a practice, it would be thought as culpable as the wanton destruction of anything that is useful to man, such as food or clothing. To ardent believers in the gospel of Progression, the value and use of time is too apparent for them to wish to destroy or curtail it.

The longest liver only finds himself, at the end of his life, on the threshold of the Possible—although he may long ago have passed the Impossible.

The amusements which seem most popular at Nomunniburgh are the Drama, Music, and the Dance.

There is, I may mention, no difference of opinion as to the lawfulness or unlawfulness of different kinds of amusement. All are looked upon as good which are not unmistakably bad, while all are held to be capable of perversion or conversion into either. Against their perversion a healthy and well-developed moral sense is, as I have said, the only safeguard. It is considered that the man depraves the amusement more than the amusement the man. Consequently, by thus throwing the responsibility on the individual, the possibility of banning any amusement wholesale is precluded. Contentions, full of mischief, for and against the lawfulness of such and such amusements are therefore avoided; for the result of such disputes is often that, between the contending parties, the thing disputed about becomes pulled to pieces, and dilapidated morally and materially. Called evil, it thereby attracts the bad; called good, it tempts to over-indulgence in it; and called either, it divides the community, which is itself an ill.

While, then, the moral sense of each man is held to be the sole satisfactory criterion as to when an

amusement is good or evil, keenness in discovering before others immorality is not looked upon so much as indicative of greater virtue, but rather as the contrary—as showing that such an one is unable to rise to the height of the proverb, that "To the pure all things are pure."

By looking upon the matter in this way, a check is administered to those who, by drawing attention to supposed impure spots which they see, or fancy they see, simply make them visible to others who before saw nothing wrong.

Of course, the task of keeping amusements pure, the stage especially, is rendered much more easy at Nomunniburgh, because the performers have never to pander to low tastes in order to fill the house, and thereby make a living. Men and women, whose sensibilities must necessarily be refined by education and natural delicacy before they can become artistes, will not, except in rare instances, voluntarily submit to perform or speak that which, however much it may give others a depraved pleasure, inevitably, even in the most hardened of their auditors, loses for them all respect as men and women. Ask the most shameless *stage-degrader*, if, money being no object, he or she would voluntarily do what a more or less pressing necessity now compels them to submit to. I venture to think none in their sober moments would answer affirmatively. The heart of man would, in this case at any rate, naturally turn

from the evil. A love of personal degradation in the eyes of their fellows is a depth of shamelessness which not even the veriest savages have reached. It is reserved for a certain stage of civilisation to make such a thing possible. That the citizens of Nomunniburgh have happily passed.

Plays are performed in the theatres of the city with an unequalled perfection. This is owing to the fact that the ranks from which the actors are taken are not limited to a small section of society, but every citizen who is a "born actor" is available. None are too poor or too rich to have their talents hidden or unused. Again, the manager of the theatre is hampered by no considerations of expense in getting-up plays. Skilled helpers in plenty are always to be had to arrange, in the best style, all the machinery connected with the theatre. The cast is always powerful; the smallest parts being taken by people who know how to act; and "combinations of talent," composed of "stars" of the first magnitude, are to be seen on one stage, sufficient in other countries to make the fortunes of half a dozen theatres. No doubt there is rivalry and emulation among the artistes; but this does not result in the first-rate actors each requiring a theatre for himself or herself, and then, supported by a company of utterly inferior actors, spoil good plays in order that their own vanity may be gratified by appearing as order in the midst of an otherwise

chaos. The actors at Nomunniburgh, untrammelled by any pecuniary considerations, hold that the true object to be aimed at is not, primally, the individual elevation of the players, but the symmetrical production of the play. Every part thus becomes, to a certain extent, of equal importance, and as much care is used in getting a fit representative for the smallest as for the principal.

The theatre takes to a great degree the place of the novel; and authors who would elsewhere write novels here write plays. As a consequence of this, the pieces put on the stage have an elaboration and finish of the most extensive and exquisite kind. One play is sometimes so long as to require six nights to perform it all, each "chapter" or night, however, having attractions of its own.

The character of the plays performed at Nomunniburgh are all the same, so far as I could judge, viz., to picture life in the truest manner: to depict the lights and shadows, the good and the evil, in their natural colours, and in no blurred or mistakable way. Some of the plays are simply amusing; but in none are half shades of good and bad allowed to bewilder the minds of the audience as to which is really to be admired and which disliked,—than which no more deadly blow to morality could well be given. Plays in which there is any equivocation concerning morality and immorality would be put down by the Government as seditions of the gravest

kind against the well-being of the state—for its very existence is dependent on the sound moral health of the people. Therefore, whatever detracts from this it is the first duty of Government to remove, as much as it is one of the first duties of municipal authorities to see that sanitation is perfect.*

As in acting, so in music, the people of Nomunni-burgh excel, and from the same causes; because they can bring ample and unimpeded attention to bear upon it.

The seats at the theatres and concert-halls are all numbered, and must be secured beforehand at an office kept open for the purpose.

As there is no entrance-money to be paid, the first applicants of course receive the seats. All applications for seats must be made in writing—that is, merely giving the address of the applicant, what seats are wanted, and when; and the numbers are sent from the office, if not for the night mentioned, for the first available afterwards. Thus there is no time lost in waiting, applying for seats, and crushing to get them. The time for a play to run is of course entirely guided by the number of places booked, so that after the first few days it is generally known how long it will last. The same rule applies to concerts; but should there be more demand for

* But is this not suggestive of Puritan illiberality? No, for the Government here only steps in when they see what the Puritans did not wait to see—palpable immorality.

places than can all be satisfied in one night, it is usually repeated. If not, however, those who have applied too late must swallow their disappointment. They take the place of those who, in other countries, "can't afford it." A certain number of seats at all places of amusement are set apart for the use of the aristocracy of the city, such as the senators, professors, &c. Application for these seats must also, however, be made in the usual way; only the Grand Arbiters have always a right to seats before any one else; but, as may be supposed, they seldom exercise it.

Dancing seems to occupy an important place amongst the amusements of the citizens. Not only the young, but people of more advanced age join in it. Moreover, it is not kept for special occasions, but is practised quite usually by the citizens; in winter indoors, and in summer in the open air.

Perhaps this attention to dancing is a factor in the formation of the lithe and graceful figures for which the citizens are so distinguished. At any rate, they have arrived at a degree of perfection and elaboration in some of their dances requiring no little grace and agility in order to execute properly. Not only is dancing held to be most conducive to physical health, but to the moral as well! This latter conclusion, so contrary to what many people hold regarding it, is arrived at by the citizens in this way.

They argue that, in youth especially, there is a certain amount of superfluous energy, or animal electricity, which is not usually exhausted by the ordinary avocations of the day, unless the pursuit be of an exceptionally absorbing character. This unexpended vitality is that from which hypochondriacs and *roués* are formed, if left to itself without proper outlet. But dancing is exactly the natural safety-valve; for while it works off this unexpended energy, the intercourse of the sexes in the dance innocently satisfies a vague sentiment, which, pent up, becomes dangerous to the possessor and others. For the strongest proof of this argument the citizens appeal to instinct and experience.

As no introductions are required, the frequent dances are especially conducive to sociality. Friendships are formed, affinities discovered, and the general happiness increased thereby. Nor is this freedom of intercourse ever abused. First, of course, owing to the high moral tone of the people (made easy, however, it must be remembered, by the institutions under which they live), and, in a secondary degree, by the extension of the sense of relationship from the few to all, which, when thoroughly appreciated, creates a feeling that makes social crime almost impossible. Also, this meeting of the sexes in the frequent dance helps to destroy that kind of shyness between them which is not the result of modesty, but rather the reverse.

There are, as I have hinted, many people at Nomunniburgh who seldom or never enter into the amusements I have described, for they find in their own customary existence one long pleasure, and in their work unending amusement.

CHAPTER X.

RELIGION.

THE simplicity of the religion of the citizens of Nomunniburgh makes it describable in a very few words. And yet so comprehensive is it, that I hardly know whether to say that their whole life is religious, or that their whole religion is life; so completely does the one permeate through and blend itself with the other.

The citizens have no dogmas in their religion beyond those which are self-evidently true. The word is used in its primal signification; that is, as a matter of laws, regulating the moral relations of everyday life. Thus it is, as I have said, their religion is so intimately connected with the general tenor of their existence as to be nearly indissoverable from it for purposes of description. In describing their mode of life, I have also described their religion, which is, *A worship of the Supreme Order, through continued effort to live up to the highest ideal of good they can discover*, both through the exercises of their own natural powers of perception, and also by following those rules of life which, with such pre-eminent excellence, distinguish the

teachings of Christ. But this the reader, if he has followed so far my attempted description of Nomunniburgh, will scarcely have failed to notice. The cause which led to the divestiture from religion of all belief and dogma not naturally perceptible was this:—In former times, when Nomunniburgh was governed despotically, an elaborate and well-defined set of beliefs on matters relating to religion was laid down, and the people were obliged to accept these or suffer punishment, which, in cases of marked contumacy, was not seldom death.

As liberty increased, and the people began to get power into their own hands, it naturally followed that, where one man was as good as another, this rigid standard of what was to be believed in religion, and what disbelieved, could not be kept up. Toleration and liberty of conscience, as it was called, became the order of the day.

But with this freedom of thought a new dilemma presented itself. Every man who was possessed of any original thought, and the power of expressing it in words, began to promulgate his personal ideas concerning religious belief. Those opinions were not a little divergent from one another, and often flatly contradictory. Hence bitter feuds began to spring up between the different sects. Neighbours fell out, and acted towards each other as unkindly as if they had been enemies; nay, even the closest relationships were sometimes not proof against the divid-

ing power of opposite beliefs, fomented and fostered, as these differences were, by the inflammatory harangues of the original promulgators or their disciples. Hard words were thrown at each other by the various schools of religious thought, and sometimes also hard blows exchanged. In course of time, so great became the number of different religious beliefs, that, supposing only one was correct, the chances were always some hundreds to one against a man being born in it.

Meanwhile morality suffered. Belief, being so much contended about, absorbed nearly the whole attention of the professed religious leaders and instructors, and the inculcation of the practical duties of religion was neglected, or so inefficiently performed, as to be wanting in due effect. The "weightier matters of the law" were passed over in the frantic rivalry of each school of believers to make converts to its own way of thinking. But while morals suffered, a heavy blow was also thereby struck at religion itself. The old proverb about "doctors differing" naturally began to suggest itself to the minds of ordinary people in reference to this continual discussion and disagreement among the "shepherds of the flock" concerning religious belief. When they saw two men, equally learned and clever, coming to conclusions almost exactly contrary on some theological question, the tendency was, of course, to make them doubt all, and to throw the whole

question of religion on one side, as a thing so incomprehensible that a plain man had best not trouble about it. Unfortunately, while thus casting off all professions of religious belief, such men too often discarded those wholesome moral restraints which were part and parcel of the whole, although, as then often held, the smaller part. What made the subject still more puzzling to outside observers was, that all the expounders of religious belief professed to draw their doctrines from one and the same source, even when their conclusions were diametrically opposed. Affairs gradually went from bad to worse. Drunkenness and every kind of debauchery were rampant; honesty was often little thought of in dealings between man and man, or was only practised when it "paid" best (the use of money had not then been abolished). A hundred "truths" were proclaimed to the people by a hundred sons of Boanerges, and yet truth was scarce to be found. Another deplorable result of this state of affairs was, that religion ceased to be taught in the public schools; for the teachers found it impossible to do so without clashing with some of the hundred and one beliefs of the children's parents. Education was "secularised," as it was called. The rudder which would have steered the child through the ocean of life was taken away.

It was at this time the great convulsion which was to cause such vast changes in the constitution of Nomunniburgh began to be felt. It came to be

suspected that the administration of religion, which either caused or at least did not control effectually the tide of immorality which was setting in, must be wrong in some way. Without entering into wearisome details of the struggle which for a time divided the "religious world" of the day on this subject, I will only say that, after much debate and division, a sort of unwritten rule became formulated in the city, to the effect that "'Pure religion and undefiled' is in the practice of morality; that beliefs and doctrines are valuable so far as they conduce to this end, but are not of themselves to be considered as in any sort constituting a religion." In other words, that faith without works is dead, and that in theology *the disputable can never be the needful.*

As this new way of regarding religion gradually became prevalent, the practical benefits were so apparent, in the improved tone of morality, that people began to wonder they had so long been blind to the fact that here, in the striving after moral order, was to be found that "kingdom of heaven within you" for which they had so long, and through so many ages, looked in vain. In a word, "to do," instead of "to believe," became the staple theme of the discourses of the pulpit orators of Nomunniburgh. From this time date most of the changes for which the city is now distinguished. Everything which stood in the way of, or was opposed to, the healthy growth of religion, as they now understood

it, had to be removed or remedied; hence the abolition of money; the alteration in the mode of education, and the intense concentration of all the noblest-minded among the citizens to the best means of making man's environment harmonious.

Sectarianism died of inanition; for the disputable was no longer the important, and loving one's neighbour took the place of judging him. Not, of course, that creeds and beliefs were abandoned; that would be impossible and unnecessary; but they sank into a secondary place. A religious teacher would now no more think it needful to introduce his personal beliefs to his listeners than would a carpenter insist upon his apprentice knowing the whole history of carpentering, its rise, and the original notions about it, as a necessary and indispensable condition to his being taught the craft. There would be no harm in such knowledge if it conduced to making a good man, or a good carpenter; but in neither case was that the end in view; and in either case, if it led to neglect of the practical duties which *were* that end, it was baneful,—as in the matter of religion the people of Nomunniburgh had found to their cost.

"But," I think I hear some one say, "have the people of Nomunniburgh no faith? Can morality live by itself? Is not faith its perpetual forerunner and support?"

Very true; but the citizens have faith—a faith which has removed, and is removing, mountains of

all sorts from their path of existence! All that they have attained to in the ordering of their city is the outcome of faith—faith in progress; faith in that unquenchable yearning in the heart of man to become nobler, purer, more spiritual, which is the secret root of all religion worthy of the name; and, lastly, faith in the study and practice of morality as the true means whereby all that is most felicitous to man is attainable. It is just in proportion as this faith has widened and deepened that all things have become possible to the citizens; no beneficial change in the State too great to attempt; no acknowledged hindrance and obstruction to the general happiness, however old or deeply rooted, too formidable for removal.

The comprehensiveness of such faith is vast, for it includes, as a matter of course, faith, with works, in the moral teachings of all those who have striven in the past, by initiating a higher morality, to found a kingdom of heaven on earth. And in faith of this kind what unity is guaranteed among all men? For, though questions of morals may be disputable for a time, yet the practical results of divergent ideas on the subject will, sooner or later, make the truth apparent. Thus, for instance, by the terms of their religious faith, they include all the practical morality of Christianity, which is its never-fading glory and unending attraction to generation after generation of the most spiritual-minded of the sons of men;

while they do not comprehend in it, as a part of *religious* faith at any rate, those questions of belief and dogma which have, almost ever since its promulgation, been the cause of an irreligious bitterness and dissension; and which have not seldom nullified all the benefits of its moral scheme. So that the saying, "See how these Christians love one another," has passed from a truism to a sarcasm.

In following the Founder of Christianity in His practical expositions of morality and life, the people of Nomunniburgh offer to Him that form of adoration which is always regarded as of the sincerest, viz., imitation. And when the benefits arising therefrom are so apparent and satisfactory, so conducive to peace and goodwill among men, they can well afford to leave the disputable to those few metaphysical minds whose delight is to probe all things; but whose curiosity is not allowed to disturb plain facts, or overturn appreciable good for any theoretical purism whatever.

Public worship consists of "aspiration" and "adoration," and a discourse; but the last is not an invariable part of the service. The exercise which they call aspiration is only another expression for prayer, and takes an exactly similar form.

Aspiration or prayer is held to be *certainly* efficacious; but whether or not through an actively interposing Providence, or through a cause implanted by the Creator in themselves, the people of Nomunni-

burgh do not profess to know. It is sufficient for them that they feel its benefit, and they do not attempt to demonstrate an insoluble cause, of which, as in the case of life itself, they recognise the fact without knowing its composition. This recognition that all real prayer is beneficial, does away with any division or discussion on the subject, and is again another preservative of that religious unity which it is the especial aim to uphold. Of course, the basis from which they regard the benefits of prayer is a broad one. It rests as much on the benefit to the utterer of the aspiration as on the attainment of the precise desire. Thus, for instance, even if the prayer for a certain thing, say the recovery of any one from sickness, or the wish for some personal benefit, be not answered in the exact terms of the petition, or outwardly at all; still, there remains a large, if unseen, good from the aspiration through the use of those spiritual faculties whose very exercise strengthens the whole soul; just as muscular exertion, whether for practical use or not, increases the strength of the body.

Praying for the sick that they may become well, is, I may say, in its baldness, not of frequent occurrence at Nomunniburgh. They do not attempt to subvert the laws of nature by prayer, but rather "aspire" to understand them, and thereby avoid sickness, by obedience to them, until the time when man naturally decays. And it is this prayer which

in time does bring its answer; for in its generation is the source from which spring the practical thoughts tending to the desired result. Aspiration is the necessary forerunner of advance, and the annals of medical science sufficiently testify that it has pleased the Creator to leave to man the elucidation of those problems whereby the general health of the race is improved and assured.

Here, then, is the whole keynote of their devotional aspirations, that they are an indispensable necessity to the conduct of man to higher civilisation and more spiritual existence, both individual and general. Called by what name you will, aspiration, prayer, desire, they see in these, not a doubtful element of which only a few men can realise a value, but a practical and necessary part of man's equipment to live as they hold life alone worth living, viz., as a continual progression, not towards, but wherein is happiness. Every wish that is real will lead to action, more or less effective, and every such wish, its object being good, is held at Nomunniburgh to be a prayer. Aspiration, prayer, then, "uttered or unexpressed," is thus, it may be said, scarcely ever absent from the hearts of those who possess the spirit which is the actuating power in the lives of most of the citizens.

Public or formulated prayer is regarded more as a necessary discipline, made needful by the weakness of man, than as the well from which he necessarily

draws his spiritual strength. Consequently there is no stigma attached to non-attendance at public worship. Once the man has attained sufficient spiritual robustness to stand alone, the "Church," like the parent whose son has arrived at maturity, endeavours to exercise no more control over him, but gladly sees him self-supporting and independent.

The advantage of regarding public worship in this way is, that it places before all things else spirituality and morality as the highest and most important of religious "forms." It allows the greatest freedom of action to those who will not abuse it, and fills the churches with the worst, instead of the best, people in the community; that is, those who feel the need of outward help to keep active their religious life.

"But," it will be said, "it is the least religious people who will *not* go to church." And why is this? Is it not because the exact reverse of the rule followed at Nomunniburgh is in operation, that is, the most religious are the expected attenders? But where the object of opening the churches and performing public worship is not for the benefit of those who are rooted and grounded in religion, so much as for those who are not, it follows, as a matter of course, that the whole aspect of church-going is regarded in a different light. Surely the object of the preacher is not to call the righteous but sinners to repentance; yet how can the "sinners" be expected to go where only the conventionally "good" are

usually found? A hospital filled with healthy people would naturally deter the sick from entering, because the habits of the former would be painful to and incommodate the latter.

Not, however, that the citizens do not mostly attend the churches. The services are in themselves attractive, being all that culture of the highest, musical and rhetorical, can make them. Moreover, the number of those who, however strong in morality and spirituality, are not the better for outward observance is comparatively few in any community. I have merely described the feeling with regard to church-going to indicate that the people of Nomunniburgh regard it as a "means for," and not as the "end of," a religious life. Happily, also, the peculiar institutions of the city, all of which are directed to reduce the temptations to immorality to a minimum, raise the general standard of morality so high, amongst almost all the citizens, that there is no great gulf between any sections of the people, such as that between the respectable and criminal classes of other lands. It is only in what may be called æsthetic spirituality, that there is any great difference observable in religious life between any of the citizens. And this brings me back to the remark I made at the commencement of this chapter, that the whole life and religion of the people are so blended as to be almost indisseverable, thereby making the one only possible with the other.

The whole machinery of the Church is under the regulation of the Theological Section of the College of Truth, subject of course to the Grand Arbiters, in case of any internal disputes. The prayers, which are composed by the professors of theology, are read by graduates of that section appointed by the professors, and sometimes by the latter themselves. No discourse can be given without the sanction of the professors, or, if it be one of their number, with the approval of the rest. The lecture or sermon, if written, must be sent in for perusal, or, if it is to be given *extempore*, the subject must be sketched out. The liberty to preach is not restricted to one class. The pulpit is open to all, provided the necessary permit be obtained. Further, should a certain number of discourses be passed by the professors, the preacher is entitled to the "Order of the Lecturer," which, like the Literary Order, gives the owner of it freedom from employment in any other occupation. Thus every one who has a "message to deliver" has the road open to him.

Although, as may be expected, the professors have to deal with many applicants, the number of sermons delivered is not, as I have said, equal to the number of church services. This is owing to the fact that the required standard is very high. They must have originality and an avoidance of commonplace, and what every one knows before; while their exhortations to purity and spirituality must be of a

tone to attract, rather than, as they are at times made to appear, repellant. Of course, a rejected discourse may be given elsewhere than in the church, but, as in the case of the Literary Order, no one reads the books of those without it, so very few will listen to a rejected sermon. Once passed, a discourse can be delivered any number of times, so that, as a rule, the best are preached in turn in all the churches in the city.

It may be feared that this method puts too much power in the hands of the professors of theology, and that they may reject sermons, either from personal or other motives, which should, properly, have had no weight in their decision. Under certain circumstances this might result, but, apart from the right of appeal against their decision (for which, by the way, if unfavourable, they always give their reasons in returning the MS.), the subjects of the sermons are not disputable matters of belief, but concerning the morals and the practical duties or spiritual life of man: the right or wrong, the novelty or expediency of which can hardly fail to be discerned by highly trained minds like those of the professors of theology; and who are also unlikely to have any bias strong enough to be able to resist logic or suppress the truth.

The object of thus carefully guarding the pulpit is, of course, plain. It keeps religion at unity with itself, preventing the deplorable spectacle of two

people in two different pulpits uttering opposite "views;" while it also defends the listeners against effete and stupid orations, the only results of which are to drive people away from the churches altogether. This latter is, indeed, its especial use at Nomunniburgh, where the mode of religion I have described almost prevents the possibility of divergent doctrines.

The citizens have little, and, in many cases, no fear of death as death. They possess the natural fear which is the preservative of life by preventing its needless exposure; but, on the other hand, they do not regard its *finale* other than as a transformation of nature, no more to be dreaded than birth and growth. Children are not taught to see in death the King of Terrors, but merely to look upon it as the consummation of this life; while instinct, the natural timidity to plunge into the unknown, sufficiently keeps guard over their lives—not through dread of death, but through love of life. It is, perhaps, much owing to this early teaching that the citizens have so little of the conventional fear of death. The enormous power of early impressions is sufficient to make this probable. Further, there is the high moral rectitude of the citizens, the want of which quality so often makes the sting that causes death to be looked forward to with fear and trembling. But the possession of morality, again, can hardly be regarded as the universal cause which guides the

feelings in the matter; since not a few of the worst and most depraved men have lived and died with no fear of death before their eyes.

The general reason, then, apart from these partial causes, which makes death so little feared by the people of Nomunniburgh, is, I imagine, owing to the fact that their average of vitality is very high. In other words, they are so full of life that they have no room for the comprehension of death, and consequently do not fear what they cannot realise. It is well known how, in the heat of battle, or on any occasion when the "blood is up," and the spirit thoroughly roused, men will face death, and even rush upon it, without fear. This characteristic, common to nearly all men under certain circumstances, is simply an evanescent likeness of the normal state of a very few, who are always so full of life as at all times to be able to disregard danger and death.

And this fulness of life and spirit, which, temporarily or habitually, makes the possessor of it impervious to fear, is largely, almost universally, possessed by the people of Nomunniburgh. To a partial extent this is dependent on the natural physique being strong and healthy; and the citizens have, for the most part, this groundwork wherewith to begin. There is no undergrowth, the result of starvation or sensuality, to deteriorate the race.

But a far greater part of courage of the highest

kind proceeds from the spirit with which each man may become possessed if he have it not inborn. The greatest prodigies of fearlessness have often been wrought by men of weak body, and sometimes of natural timidity of disposition. Therefore, the possibility of creating a courageous temperament is, according to the people of Nomunniburgh, open to every man, provided the right manner is used. And the right manner of acquiring such a spirit is held to be *by the absorption of our faculties in some pursuit which shall take our life beyond ourselves*, and thereby render it valuable to us only through its connection with the pursuit in which we are engaged, so that, dissevered from it, we shall have no further wish to live, and consequently no fear to die.

Bacon has said, that "there is no passion in man so weak but that it can overcome the fear of death." Substituting "pursuit" for "passion," and the former is only the expression of the outcome of the latter, we have exactly the belief and the practice of the citizens. Led by the laws of the state, and faith in that creed of progression, which is the true safeguard that these laws will be obeyed, to exercise the faculties with which he is best endowed, each one has opened to him a way of life which, steadily pursued, leads on to yet more life; and the absorbing interest in the affairs in which his own life is being spent, carries him forward to death with the same disregard of it as the soldier feels in the enthusiasm

of the charge, or the martyr in the progress to the stake. Forgetting their own individual lives in the wider interests in which they become enveloped, not only are the experiences of life multiplied, widened, and intensified; but just as this state increases, the fear or the anticipation of death decreases. The individual drop of life becomes merged with a great ocean of existence which ebbs and flows, but never dies.

Intensity of feeling at given moments, increase of knowledge, great acts attempted or completed, these and such-like, are generally acknowledged to make the longest life more than mere length of years can do. The man who has cultivated and used every faculty with which he is endowed *lives* many times over the life of one who vegetates in life-long idleness. Doubtless, could a stone "know," and see its nature and the nature of man, it would give all its thousands of years of changeless existence for one year of life as a sentient being. One day of the latter would be better than a thousand years of its own, because of the infinitely increased number of its sensations—*all-senseness* being taken as the highest good.

It will be seen that, as life comes to be regarded from this standpoint, here again is another tendency to exclude death as the greatest evil, when mere length of years is not considered the greatest good. True life being made independent of time, death loses its importance, for it is as cutting

short time that it is feared by men. When action takes the place of time as the real gauge and measure of life, death is only then regarded as the friendly hand, which, when action is no longer possible, through the decay of our present nature, removes the life which would no more be pleasurable or even endurable.

In some such manner, and in various other ways, do the citizens overcome the fear of death. It is a part of their religion, and a duty of their religious teachers, to inculcate such a mode of regarding it. "Whatsoever a man soweth that shall he also reap." If men regard length of days as equivalent to long life, they will reap a continual fear of death; but if action, continued progress in truth and to a higher nobility of nature, be the standard, the fear of death will have no more place in their souls. They will live with a fulness of life which shall be a present eternity, for it shall exclude all thoughts of time.

As to that state which follows death, the citizens do not consider a conception of it as directly pertaining at all to religion. Speculatively it may be and often is discussed, but it is never regarded as a religious question requiring definitive belief about. The unseen world is hoped for, but not constructed? It is believed that, in the words of Plato, "Having adorned the soul in her own proper jewels, which are temperance and justice, and courage and nobility, and truth; in these arrayed she is ready to go on

her journey when the time comes." In effect, that having done all in their power to live in obedience to the laws of nature and truth, as they become discovered, any future existence in store will be of that kind which those who thus "do the will" of the Supreme Cause of their lives, and "bring forth good fruit," may most confidingly expect.

CHAPTER XI.

CONCLUSION.

"SHOULD I relate in my own country all that I have seen of your mode of life at Nomunniburgh," I said to my friend the Senator, on leaving the city, "I should not be believed. The system would be pronounced impossible, or at least impracticable. Or if, by chance, my story did receive credence, your social state would be called 'Communistic,' and, with us, that is usually regarded as synonymous with all that is worst and most chaotic in human affairs."

"I am not so ignorant of the ideas of the outside world," replied the Senator, "as not to appreciate the truth of what you say. But first, as to the impossibility of our system. I ask you, Is there not a greater difference between mankind in a state of barbarism and in a state of civilisation, of the ordinary kind, which the best races of mankind now possess, than there is between this same civilisation and the CO-OPERATION which we practise? And as humanity has achieved the former, why should it not also arrive at the latter? Nay, already, outside our own city, where you see it is an accomplished fact,

I observe signs of the coming change. What is the co-operation of groups of individuals, for instance, in order to buy the necessities of life without paying a profit on them—anachronism though it is in countries where, under the present rules of existence, the general good of the whole community depends in great measure on the receipt of these profits—but a first indication of the possibility of a thorough system of co-operation. As the idea becomes more and more appreciated, that is indeed its only logical, or even possible, goal. For as extended co-operation closes up the chances of individual profit, society must either become universally co-operative, or else half the people will have to support the other half as paupers? If the rod of co-operation swallows up all the rods of individual traders, what becomes of the latter? They will, as the pressure increases and widens, *demand* a co-operation also, which, I suspect, will either precipitate some such system as ours, or social chaos.

"I see mutual-benefit associations of all kinds, and for all purposes, the order of the day. What are these but an indication of the growth of that spirit which, as you see, has become universal at Nomunniburgh, viz., a comprehension of the fact that it is by securing the contentment and happiness of all that the best and most enduring way for the satisfaction of the individual life is arrived at. For all things, from the smallest details

of society to the settlement of international questions, do I see co-operative combination aimed at, if not always secured.

"If," continued the Senator, "all the atoms which go to make up this world had no hidden laws of cohesion and arrangement, but each only sought its own repose, there would be no world. And this is analogous to the state of society where each seeks his own social happiness, irrespective of the happiness of all. Of course, the result is confusion, more or less extended as circumstances vary; and until community of purpose is established, there ever will be.

"In the barbarous ages, man took what he was in need of by force. He fought for the right and the means of existence with nature and his fellow-men. As the intellect arose, commerce and the first rudiments of science came into existence; and the full force of antagonistic elements became in some degree reduced, through the greater scope given for acquiring the means of man's subsistence. But still, even under the reign of commerce, and in the oncoming civilisation, the rule of life laid down was, that each man must look after his own aggrandisement, just as much as in the time of brute force, although now with different weapons and tactics. The idea of co-operation, except in matters political, was not thought of; consequently, while each country presented an external system of co-operation, a

continual struggle was going on between its members, more or less severe as circumstances varied, for the purpose of, as the apologists of that time say, 'the survival of the fittest.'

"Had it been said that this struggle was for the 'survival of the strongest,' it would have been more correct. But such a term would have revolted the enlightenment of the age; although, as nations still asserted and maintained their existence by right of the brute force they possessed, the individuals of which they were composed could not yet be far removed from the 'might makes right' theory of existence.

"For it was justly recognised that some of those qualities which certainly belonged to the 'fittest,' that is, the best of mankind, were not nourished, but destroyed, by the social struggle. Such qualities, for instance, as generosity, nobility of character, love of truth, inclination to study for its own sake, were, except in circumstances which the bulk of humanity did not share, likely to suffer grievously; while the very opposite characteristics, too often, were those which came out of the struggle victorious. But the best proof is the simplest, viz., the too often palpable survival of the *unfittest*, to the acknowledged discomfiture and unhappiness of the fittest.

"After the eras of force and semi-force comes that of co-operation, which you see we at Nomun-

niburgh have achieved; wherein applied science takes the place of beneficial destructive forces in preserving the fittest, and outward happiness, at any rate, is guaranteed to all who survive. The sentiment of civilisation and humanity will not now, in any country, allow the pauper to starve; but we have gone beyond that, and declared that there shall be neither 'paupers, nor supporters or makers of paupers;' while, at the same time, we have not that pseudo-tenderness for human life which preserves it, however useless to itself and society. Citizenship is dependent on productiveness, and cannot be held through mere right of birth alone.

"Communism, Socialism," the Senator went on to remark, "at one time the terror, at another the laughing-stock of the world, are but the spurious and too eager indications of a spirit with which humanity is slowly but surely becoming impregnated; not by the wild and uncontrolled outbursts of a few enthusiasts with impracticable ideas, but by the silent, general tendencies suggested by experience and necessity. Experience, which teaches that in unity is not only strength, but happiness. Necessity, which a populous world, the pressure of class against class, and the easily seen imperfect success of the 'survival of the fittest,' by the present process, compelling attention.

"When we see so much that is socially beautiful existing, and still more that might possibly exist in

the world; when we each, as individuals, know how nearly, apart from political and social surroundings, all our happiness in life is of our own making or marring, why should not we be able, collectively, as the knowledge of the power of co-operation spreads, to remove those public obstacles to harmonious existence, which are beyond the power of the individual member, but within that of the community of which he is part, to accomplish?

"For those evils of circumstance which it is impossible for the individual to escape, it is the custom either to rail at, or submit to as the ordering of Providence, according to the personal temper. But do you not see that, when once the possibility of their removal by man is perceived, it is an insult to that Providence to speak thus? As well might the man who does not perform a palpable duty say Providence 'wills' otherwise. Carried to its logical conclusion, this submissive doctrine in mundane affairs would reduce society to torpor, in the awakening from which, the work of advance which bygone ages have witnessed would have all to be gone over again.

"The limit to man's progress has, time after time, as years go on, to be set back, and what was yesterday pronounced to be the 'will of Providence' he should not attain to, is to-day confessed to have been the now happily past impotence of man. Those discoveries in material science which, a hundred years ago, it had not entered into the heart of man to con-